

*Bridgewater ex dono Abramis Pa:*

THE  
ORIGINALL  
OF IDOLATRIES:  
OR,  
THE BIRTH  
OF HERESIES:

A true, Sincere, and exact description of all such S A-  
CRED S I G N E S, S A C R I F I C E S, and S A C R A M E N T S as  
haue beene instituted and ordained of G O D  
since A D A M;

*With the true source and lively Anatomy of the Sacrifice  
of the Masse.*

First faithfully gathered out of sundry Greeke and Latine  
*Authors, as also out of divers learned Fathers;*

By that famous and learned I S A A C C A S A V B O N, and by him Pub-  
lished in French, for the good of Gods Church: And now  
translated into English for the benefit of this  
Monarchy;

By A B R A H A M D A R C I E.

L O N D O N

Printed by Authoritie, for N A T H A N I E L B U T T E R.  
*Anno Dom. M D C X X I V.*



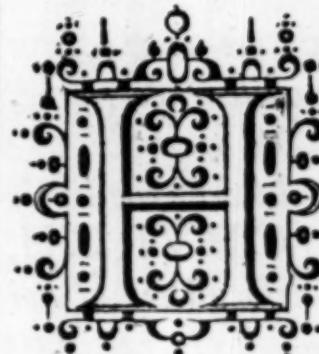


# TO THE HIGH AND MIGHTY CHARLES

PRINCE of VVALES, &c.

Heire Apparant to the incomparable  
Monarchies of GREAT BRITAINE, &c.

Most mighty PRINCE,



HEAVEN  
turning all the Eminent DANGERS and  
PERILS, of your  
HIGHNES famous TRAVELL to a  
A2 streng-

## THE EPISTLE

strengthening and Confirmation of your  
HEROICALL and Magnanimous  
SPIRIT, happily returned your HIGH-  
NES to your owne proper Soyle with  
all true Hearts, ioyfull CRIES, and in-  
expressible ACCLAMATIONS of your loy-  
all Subiects, who (with the rest of GODS  
people) are euer bound to yeeld Thankes  
vnto the LOR'D; in solemnizing that blest  
SVNDAY whereon your HIGH-  
NES landed:

If am bold at this your ioyfull Returne, to  
present to your PRINCELY view, This  
Excellent, sincere, and most learned worke,  
which may serue for a true and bright MIR-  
ROR, wherein cleerely to discerne the lively  
Portraiture of the true CHVRCH,  
by the foule and odious deformities of her  
OPPOSITE. A Treatise so faithfull  
and

## DEDICATORY.

and rare, that it will absolutely resolute many doubts which undoubtedly haue beene discussed in your HIGHNES bearing; and poynt out, as it were, with a diuine finger, the uncleane Puddle and Sinke, from which all moderne Impurities in GODS SERVICE tooke apparant Originall. It was first Published in French, and now by my willing indeauors exprest in English, out of a poore Strangers zeale, and desire herein to make knowne to your HIGHNES the inward loyall affection of my heart, wholly donoted to the humble obseruance of your High, and most deseruing Titles, and Illustrious dignities: Resoluing euer both in life and death, constantly to perseuer.

Your HIGHNES most

Humble and devoted profligate,

A. B. D A R C I E.

## A TRES-PVISSANT PRINCE CHARLES

PRINCE DE GALLES DUC DE CORNVAL, YORKE, ET

CONTE DE CHESTER, &c. FILZ VNIQUE DV ROY.

CHARLES STUART  
A.N.A.G.R.A.M.

HAST STAR RVLE long,  
on your Illustrous Name,  
EAV'N pleasing PRINCE,  
Accept this ANAGRAME.  
T HOME,in FORREIGNE PARTS,  
at SEA, on LAND  
A FE you haue STOOD; So may  
you euer stand,  
O fright pale DANGER, checke  
SINNES Surging SEAS,  
INNE that doth hourly secke  
the SOVLES diseas;  
He various Changes of your  
FAMES bright STORY;  
NGELS protect for that  
IMMORTAL GLORY:  
Ich glittering STAR-LIGHT,  
(Sempiternall Sence  
Auishi at sight) of GODS  
Omnipotence:  
Under whose SACRED Sempitern  
Defence,  
Ong liue CHAST STAR, on  
Earth, to RVLE and shine  
Ternally in HEAV'N,  
a Star DIVINE.

ALBANI, MARQUIS D'ORMONT,

IN  
PERPETVALL  
HONOR AND IM-  
MORTALL FAME OF THE RIGHT  
Honourable, most pious, Religious, and truly Noble,  
the LORDS of the Magnificent Court  
of the most Gracious and Noble PRINCE  
OF GREAT BRITTAINE.

Sir THOMAS HOWARD Viscount ANDIVER

Master of the Horse to our Gracious PRINCE.

ROBERT Lord CARIE Baron of LEPINTON,

Chamberlaine to the PRINCE'S Highnes.

SPENCER Lord COMPTON Master of the

Robes to his Highnesse.

JOHN Lord VAGHAN, Controleur of his

Highnes, Illustrious and Honourable Houſhold.

And to the right generous, and most vertuous

Sir ROBERT CARR Master of his Highnes Priuie Purſe,

One of the Gentlemen of the PRINCE his Bed-Chamber.

SIR FRANCIS COTTINGTON, his Highnes Secretary,

SIR EDMOND VARNEY, SIR WILLIAM HOWARD.

SIR RICHARD WINN, SIR WILLIAM CROFTS.

Sir JOHN NORTH,  
Mr. IONN SANDELANS. Mr. FRANCIS CARIS.  
Gentlemen of his Highnes Priuie Chamber.

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Mr. ARCHIBALD PETCARNE. Mr. ENDIMION PORTER.  
Mr. WILLIAM MURRAY. Mr. JAMES LEVISTON  
Groomes of his Highnes Bed-Chamber.

Mr. ROBERT TREVYSE, And Mr. JAMES BUVY.  
Quary to the PRINCE.

Mr. PETER YONG. Mr. PETER NEWTON.  
Gentlemen Vshers dayly Wayter.

Mr. HUMPHREY DETICKE,  
Gentleman Vsher Quarter Wayter.

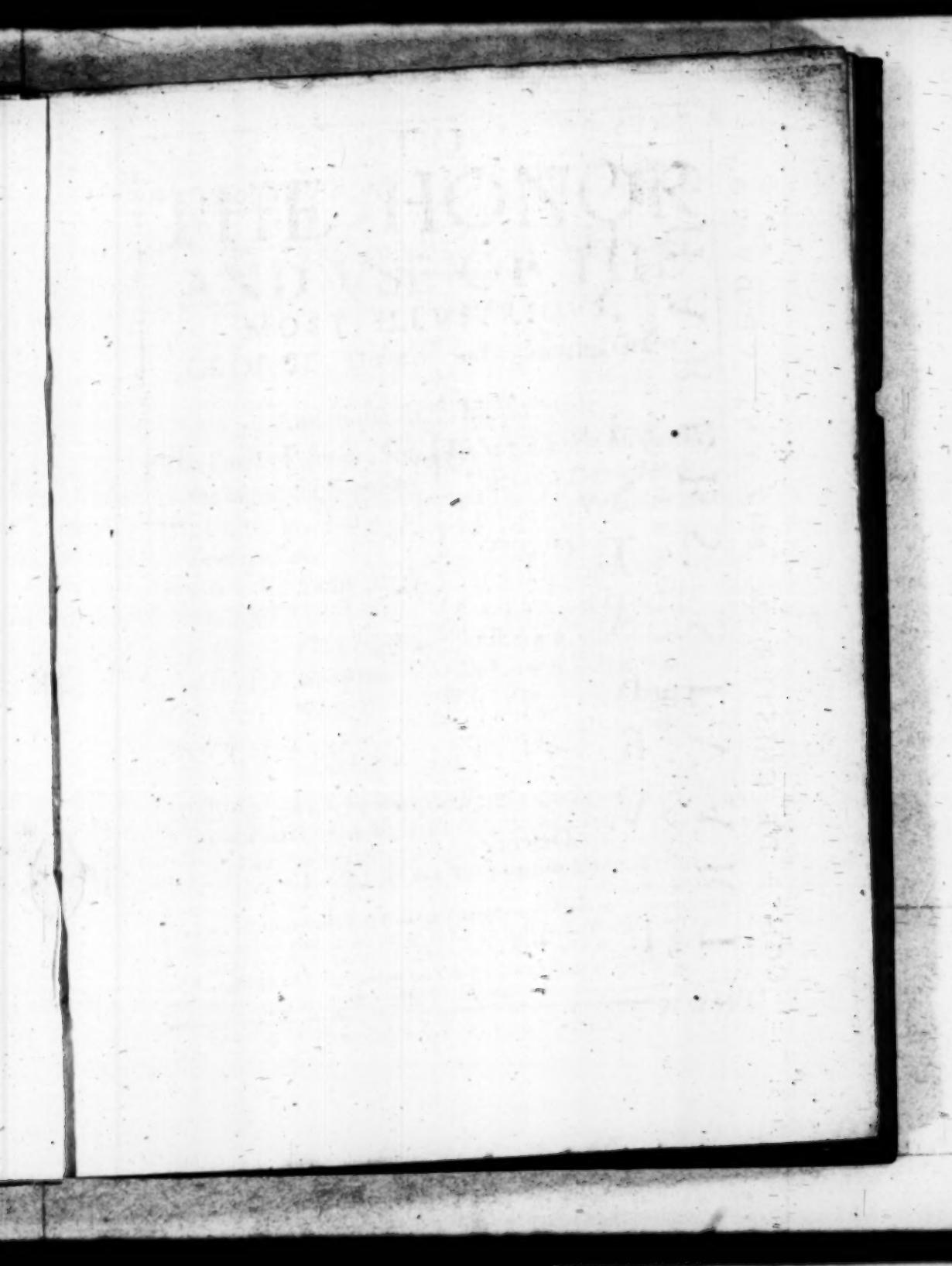
Mr. JAMES ELIOT, Mr. PHILIP PROGER,  
Mr. JOHN PORTVSE,  
Groomes of the Priuy Chamber.

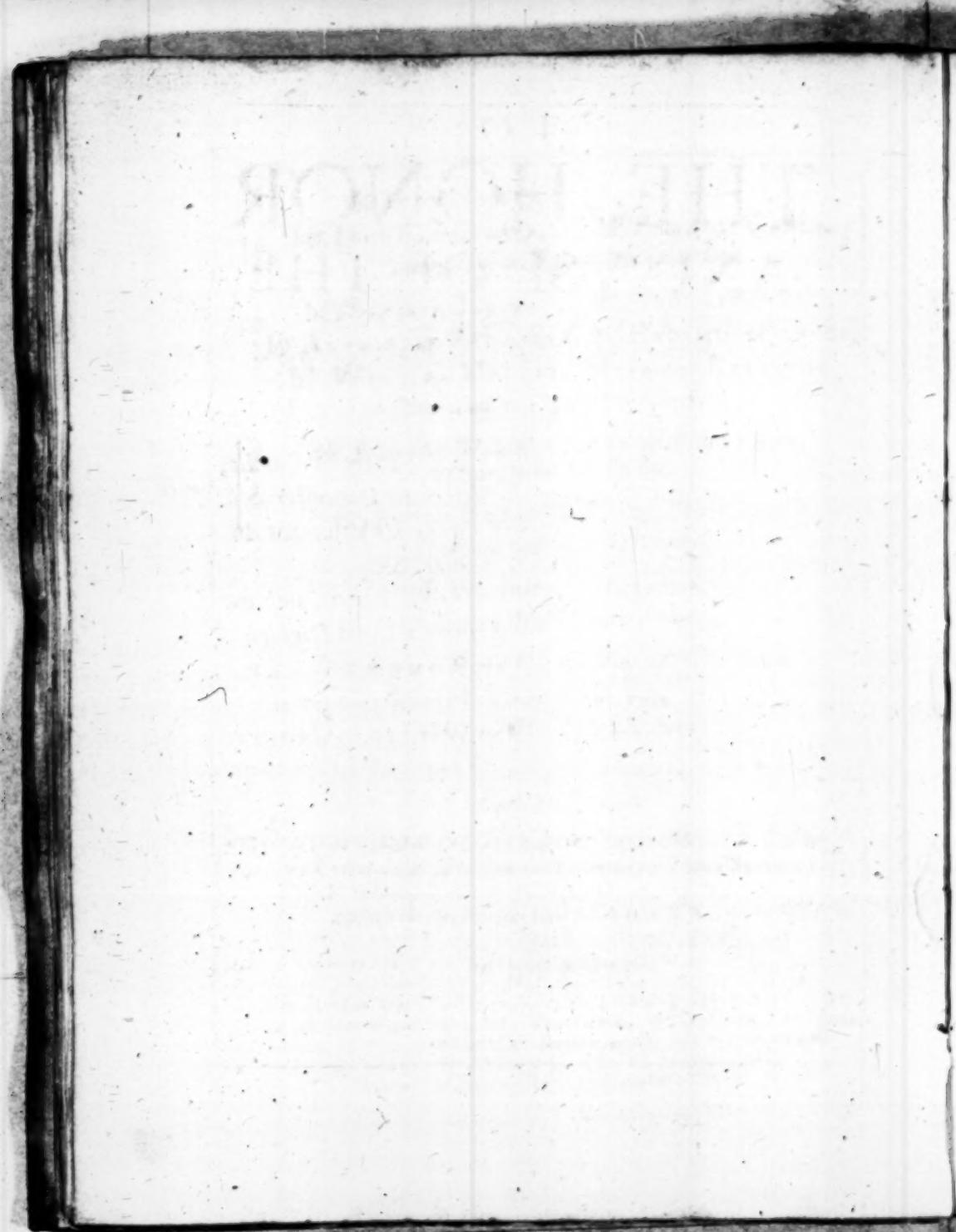
Mr. THOMAS GERMAN,  
Page to his Highnes.

And to the most learned and pious, Mr. Doctor M A VV S, And Mr.  
Doctor W R E N, Chaplaines to the Highnes of Prince CHARLES.

Most worthy Patrons of HONOUR, patrones of  
VERTUE, and Noble Louers of LEARNING  
and good endeouours.

ABRAHAM DARCIE presents to their iudicious viewes, this Excellent  
Worke by him Translated for their Honorable vse. Wishing to their Religious  
selues, with the rest of the Nobles and worthy Servantes of his Highnesse  
that were in SPAIN E with our PRINCE, all external,  
internall, and eternall happines in the holy Trinity.





TO  
THE HONOR  
AND VSE OF THE  
MOST ILLVSTRIOS,  
GEORGE, Duke of *Buckingham*, his Grace:

And to the Right Honourable

The Earle of *Arran*, Son  
to the Marquis *Hamilton*.  
WILLIAM Earle of  
*Denbigh*, &c.

HENRY Viscount *Roch-*  
*ford*, &c.

Sir HENRY RICH, Ba-  
ron of *Kenzington*.

Sir DUDLY NORTH.

Sir GEORGE GORING.

JAMES Earle of *Carlile*,  
Viscount *Doncoster* &c.  
THOMAS Viscount *An-*  
*deuer*, &c.

SPENCER Lord *Compton*.

ROBERT Lord *Digbigb*.

Sir ROBERT CARR.

Sir JOHN NORTH.

Sir WILLIAM CROFT.

Sir FRANCIS COTTINGTON.

Sir EDWARD VARNEY.

With the rest of the Noble Peeres and worthy Gen-  
tlemen of GREAT BRITAIN, that were in SPAIN, to  
Attend on the Most Mighty and Gracious Prince.

CHARLES, our incomparable Prince.

ABRAHAM DARCIS humbly presents the Translation of this excellent and rare  
Werke to their Honorable censure; wishing to their Noble, Religious and Ver-  
tuous Persons all increase of true Honor in this WORLD, and in HEAVEN.  
infinity of those incomprehensible FELICITIES, and eternall  
joyes allotted to Christ's Ele&.



MOST ILLVSTRIOS,  
RIGHT HONORABLE,  
RIGHT WORTHY,



O HONORS can bee comparable to those, which G O D most graciously returns vp-  
on them, who constantly in this WORLD,  
advance the true HONOR of his NAME,  
and confidently maintaine, against all oppo-  
sitions, his sacred Verity and Truth. This fa-  
mous MONARCHY hath always, as vpon so many firme and  
Noble Pillars, committed the earthly foundation of GODS  
Church and flocke, to the Religious care and Honourable  
supportations of her Noble Peeres, out of which number,  
you are such Patrons, as haue euer manifested a rare and  
confident protection of G O D S vnspotted Religion and Wor-  
ship: but in your late HONORABLE employments in for-  
raine parts, vnder our Illustrious P R I N C E, they haue re-  
cieued a more apparent testimony of your true H E A R T S  
RELIGION and ZEALE, when sojourning for a time, (as one  
may say) in the very Tents of K E D A R, and beholding with  
your bodily eyes, many superstitious Idolatries, you yet re-  
tained

## *The Gratulatory Epistle.*

tained firme and vnshaken, the treasure of a sincere faith, and  
inuiolable conscience, hauing conueniently

— L'OEUIL AV GVET,  
the eye at his sight-hole, (as our French Proverbe termes  
it) the better to discerne of all obiects, and with the surer  
ayme, to leuell all your Honourable Actions, and worthy  
desigues.

There is no doubt but your Noble selues mette with ma-  
ny Opposicions and Encounters, by way of discussion and Ar-  
gument: But the Scripture being a Test & quadrant, by which  
they are not willing to trie, or square their proceedings, Lear-  
ned C A S A V B O N hath made a diligent search & Inqui-  
sition of their owne Registers, and Records, and chiefly out  
of the Volumes of the Commentaries of E L A S O P O L I-  
T A N, whereas by the direction of a Diuine hand, may bee  
found out the Birth and Originall of all adulterous and  
strange Adoration, from the first A D A M, to these our later  
times, but especially the Sacrifice of the R O M A N E M A S S E,  
is here most learnedly delineated to true life, from the cra-  
dle and infancie thereof, till now that it hath made so great  
and perillous a progression.

The A V T H O R S are nominated the severall parcels set  
downe, as they were in severall A G E S annexed, the perspi-  
cuous difference betwixt it, and the infallible forme of the  
Apostolicall, and Primitiue C H R I S T I A N worship is ex-  
plained, with whatsoeuer else that meere H U M A N E T R A-  
D I T I O N & I N V E N T I O N hath vniustly usurped, ouer Ortho-  
doxall, and vnspoiled true seruice in the C H V R C H O F  
G O D. So as clearely discerning the Scandals, the Scandal-  
izers likewise are as plainly revealed, and this Christian  
*Domus densa in se*: Out of my humble and dutifull affection,

### *The Gratulatory Epistle.*

I could not but commend this excellent Treatise, to your Honourable viewes, and learned censure, the which I haue studiously expressed in the English Tongue, principally to manifest vnto all your Lorships, my seruiceable and grateful heart, both to euery one of your Honours in particular, as also to this happy Kingdome in generall, to whose bounties and protection I stand deeply oblieged; and as he, whose thoughts haue no higher scopes nor ayme, then iustly to bee reputed.

YOV<sup>R</sup> GRACE,

YOV<sup>R</sup> HONORS,

and YOV<sup>R</sup> WORTHINES,

Most faithfull, and humbly deuoted,

ABRAHAM DARCIS.



## THE AVTHORS EPISTLE TO THE READER.

Most courteous Reader,



Onsidering the Controuersies and bloody hatred grown  
betwixt those (who professe themselves Christians)  
about Religion, for they aspiring to retaine these vaine  
superstitions proceeding from their predeceſſors: and  
many also not contented, do invent new Sects, Schismes  
and Heresies: Others (leaſt in number) diminely in-  
ſpired, and of God elocled, deſire to extirpate the Darkneſe of Ignorance,  
thereby to cauſe reſplendently to ſhine, the Light, and claritie of Truth:  
But it ſeemes, that the moſt dangerous Poſon that Satan uſeth to en-  
toxicate men with the Venym of ſedition, and cruell contention and batred,  
derives chiefly from the Maſſe, diſguifed with ſome good meaning, maſ-  
ked and couered (peraduerture) with a good intention. And althoſh  
that many heretofore haue by ſundry faithfull deſcriptions endeoured  
to diſcouer to the world the deceiptufulnes, error, and blindneſſe therof,  
yet could they not preuaile, nor giue light to their duskish and hea-  
ſight.

Therefore now, without any paſſion, I haue faithfullie extirpated, and  
liuely drawne out, from the Volumes of ELASOPOLITAN'S  
COMMENTARIES: (It is a large & faithfull deſcription;  
whereof the ſecond Volume treats of the Conſtitutions of great  
Pontifs, Soueraigne Priests, and Sacrificers, as haue been ordained  
ſince the beginning of the World, and their true Number Power,  
Riches and Authority; all for thy only benefit) this ſincere Summa-  
ry of the Sacrifice, caſtled The Maſſe.

## The Author to the Reader.

In this Treatise (though little in appearance) are designed and set downe all such Sacred Signes, Sacrifices, and Sacraments ordained of G O D from time to time: As also the Corruptions that haue grown successively in the Church of G O D: whereby I doe evidently shew the birth of all Heresies and Idolatries, and especially the true Originall of the Massie; for the which the world is in great strifes, bloudy Contentions, cruell Diuisions, Hatred, and lamentable Ciuile Warres: for some do Inuictuate & Inueigh against it, alleging that it is newly devised and inuented; others defend it by prescription, and long possession; and thus by such like altercations the Christian Church is sore afflicted with the yoke and Terror of Sedition. But if thou art a Christian (beloued Reader) of what Sect soever, Papist, or Euangelicall; I pray thee heartily, for thy owne good, to haue patience to reade this Worke; for by it thou mayest evidently know, and plainly discouer the very trueth of whatsoever thou standest in doubt of, What Sacrifices, Sacraments, and Sacred Signes haue bene instituted of G O D since Adam; What is the Massie and Originall thereof; Who were her Founders, Augmenters, and Inuentors; and to the end thou mayest firmly beleue with assurance, all the Contents herein mentioned, haue recourse to those Authors out of whose Bookes and Workes I haue drawne and derived it: their Names and Bookes are quoted in the Margent. So aiming at G O D S glory and thy owne Benefit, I rest with my prayers to G O D, to inspire thee with his Holy Spirit, by the intercession of our onely Sauiour, Redeemer, and Mediatour JESVS CHRIST. Amen.



# THE TRANSLATOR TO the Courteous Reader, wisheth all *Saving health in I E S V S C H R I S T.*



*Ifc Politicians (faourable Reader) in their *Institutions*, and *Gouvernement of common-wealths*, doe hold for an infallible maxime, that to reforme Corruptions and abusess in *States*, better course cannot be taken, then often to reduce things to their primitive Original; Because Lawes at first enacted with good and profitable intention, in the Revolution of few yeaers, by mens instability and inconstancie of minde, or the peculiar interest of Auarice by Iniustice, are abrogated and neglected.*

*The Venetians being a people at this day celebros, and famous for their Gouvernement, haue a supreme Magistracie, which they call A Syndicate, that once in a few yeaers, survey all the Offices and Dignities in their Common-wealth, the Duke himselfe not there excepted, to looke into abusess, and prevent their deepe roote and plantation; that so all things may continue and stand entire, according to the rules and precepts of their first *Constitutions* and *ordinances*.*

Also a Garden-plot, though never so curiously drawne or distinguished into borders, and set with all manner of odoriferous flowers, and wholesome herbes, yet euery showre of raine bringes foorth new weedes, the which if they be not carefullie, and dayly supplanted, will soone ouergrow the good plants, and bring the fame to a wilde and sausage plot of ground. And though the inevitable depravation and corruption of mans nature carry so strong a hand in things transitory and mutable, yet one would think they should be more stable and prouident in those courses tending to eternall saluation, and soules reprobation, in obseruing those Lawes and Commandementes, vttered by GOD himselfe, and recommended to all Posterities for a square Rule, whereby to measure our faith and actions. Notwithstanding men are more prone to Declination and Corruption, in that from the very beginning, and first institution of the Law *Mosiacall*, till these present times, that for many ages haue received the cleere and manifest Truth, and doctrine Euange-

## The Translator to the Reader.

licall, *Heretics* have euer crept in and caried too powerful an hand, as Verity it selfe, like gold in the bowels and entrals of the earth, is encumbered with a wonderfull deale of oare and drossie, which is not like to be separated till the last fire of tryall, which shall prooue every mans worke, and cast out the drossie to be trampled and troden vnder foote; wherefore ( Christian Reader) for the better satisfaction and generall good of all Gods Church, I haue laboured to translate this curious and admirable Master-peice, most worthy and necessary to be obserued and read: for thou mayest, as in a *Mirror*, cleerely see and discouer the *Birth* and the *Originall* of this foule Monster *Heretise*, in the *Church*, euen from the first ages before the written *Law*, as also during the force and efficacie of the *Mosicall Sacrifices*, and now in these later times more pertinent vnder the *Law* and precepts of Christis holy *Gospel*, wherein are deduced the Authors and Founders of the *Romanes Mass*. And what conformity it holdes with the *Ethmickes Rites* and *Ceremonies*, and how farre a digression it hath made from the doctrine, life, and practise *Apostolical*, and the ages of the *Primitius Church*, wherein the Author euer hath abandoned all passion & partility, and in ful proofes, cited none but either approued and authentike Authors, as the ancient Doctors and writers of the *Church*, that liued before the present Inundations of superstititious Traditions.

Bring them to the *Text of Gods Word*, compare them with the example of the *Prophets* and *Apostles*, obserue the *Customes* of the *Primitive Churches* and thus, by reducing them to their beginnings it will be easie to judge whether they stand still in that unspotted integritie, or have not adulterously propheched the *francie worship of GOD*, with many, and mere hyspens imensions.

If thou doest but vouchsafe the diligent and carefull reading hereof, I make no doubt but it will yeld great comfort to thy Conscience, & confirmation to thy Faith, as that which will cleerly delucidate many hidden passages, that haue not hitherto been reuealed: and if it may take this happy effect, I shall thinke my paines sufficiently requited and recompensed in all things, aiming at GODS glory, and not mine owne.

And thus I rest

Thine affectionate,

and humbly deuoted,

A B R. D A R C I E.



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# THE BIRTH OF HERESIES:

O R,

A true and faithfull description  
of all such SACRED SIGNES, SA-

CRIFICES, and SACRAMENTS, as haue  
been instituted of God since the  
Worlds Creation;

Together with the Originall and true  
Anatomic of the Masse:

As also the corruptions and abuses of all these  
holy things from the beginning.

---

## CHAP. I.

### Of Sacred Signes.



IN the time preordained of GOD  
by his inscrutable and incompre-  
hensible Wisedome, (when hee had  
created man to his true Image and  
likenesse, the better to moue and  
incite him to feare and obedience,  
as also to make him partaker of his  
B blessings,

blessings, he gave him some exercise of vertue whereby hee might acknowledge him his Almighty GOD, and omnipotent Creatour ) were ordained many *Signes, Sacrifices, and Sacraments*: First, to our first Father *Adam*, to whom with his Successors, corporall men, God allotted corporall signes, to approue the better of their obedience, to wit, trees planted in the middest of the Orchard, and earthly Paradise, which although they were not of any other qualitie then the other plants: yet notwithstanding being dedicated and consecrated of God for *Sacraments*, or *Sacred Signes*, their qualitie was then for to serue as *Seales* for the *Testimonie* and approbation of his diuine wil and pleasure, which was effected by the infinite goodnessse and bonnity of God, to make appeare and knowne, that the *Association, Confederation* and alliance contracted with man his Creature, was ordained from time to time, yea, from the beginning of all times: Thus, I say, were exterior and *Corporall Signes*, which man could see and contemplate with his *Corporall Eyes*, constituted to serue for an assurance, pledge, and hostage of the *Divine Couenant*.

These Trees and substantiall Fruits ordained for our first and common Father, were committed and giuen vnto him to keepe, without diminishing, eating, or wastring of them, vpon paine of eternal death. Wherefore wee must in faith beleue, that they were not vaine *Signes* and *Sacraments*, or as a meere and simple Picture, but whereas life or death depended on them: they comprehended both the *signes* and thing signified; wherein consisted the knowledge and wisedom to feare God, and obey him. And therefore they were called the *Fruits of the knowledge of good and ill, & the Trees of life*; For in the careful keeping of these sacred fruits, and obeying God, there was promised

promised etetnall life ; whereas on the contrary , by abusing the Sacraments , and opposing the will of God , there was intimated to vs by exterious signes , that eternall death and damnation was purchased.

For other exercises required of man towards God , concerning the reurence , honor & adoration of him , many and diuers Sacrifices were celebrated , euen before the Law , written by *Moses* . And though God Almighty , Creatour of Heauen and Earth , needs not any humane works , or to bee nourished with the blood of beasts , or with terrestriall fruits , yet hee had alwayes a desire to draw man vnto him , in an exten- nall obedience and feare , by Signes , Sacrifices , and Sacraments : so as the Sacrifice of Lambes , offered by *Abel* , were agreeable and pleasing to God . *Noah* inlike manner , after the inundation of waters past , in signe of his recognition and obedience towards God , erected an Altar , immolated and offered sacrifices of vnspotted sheepe and birds , whereof hee made a reall Holocaust acceptable to the Lord . By which examples we may easily discerne , that Sacrifices tooke not their beginning in *Moses* time , but that Innocent and Iust Lambe was prefigured in *Abels* Sacrifice , as a type of *Jesus Christ* , slaine and offred from the beginning of the world .

After the rigor & iustice of the deluge was appeased , that hapned for a punishment of Tyrants offences on earth , in signe of a reconciliation , & Couenant renewed , our good God ordained the signe of the Rainbow , for a pledge and assurance of his Diuine mercie . This signe and celestiall Bowe , though it formerly appeared in thicke cloudes , beeing a notice of raine to ensue , notwithstanding it was not as yet constituted nor appointed to serueman for a signe or Sacrament , vntill the time that it was by God ordai-

Sacrifices be-  
fore the writ-  
ten Law .

*Psal. 50*

*Genes. 4.*  
*Hebr. 11.*  
*Genes. 6. 7, 8.*

*Apoc. 13.*

The Rainbow .

*Genes. 9.*

Circumcision  
in the yeere of  
the world  
2048.

*Genes. 17.*

*Exodus 12.*

*Exodus 12.*

The Cloud.  
The Pillar of  
fire, *Exod. 13.*

The diuision  
of the Arabick  
red sea, in the  
yeere of the  
world, 2403.

ned for an assurance of the Couenant contracted with the good Father *Noah*, and his successors.

After this, with the faithfull Patriarch *Abraham*, there was another confederation and alliance contracted by the wisedome of God, who, for a pledge and assurance to him and his posterity, constituted the exterrall signe of Circumcilation, to serue him for a Sacrament, and a perpetuall notice of Gods holy will and pleasure: and so he was enioyned to circumcise the male infants within the eighth day of their natiuicie, vpon paine of being reiecte from the number of those people whom God had adopted.

Then followed to his posterity afterward, called The people of Israel, the sacrifice of the immaculate Lambe, which was ordain'd by the shedding of bloud, to preserue them from the appointed slaughter in *Egypt*: As also the flesh thereof was appointed to bee eaten, and celebrated festiuallie euery yeere, on the day called The *Pascha*, or Easter; for a signe and commemoration of their Deliuernace from *Pharaohs* seruitude: and to the participation of the flesh of this Paschall Lambe, was annexed the vnleauened bread for seuen dayes, on paine of Death.

Other sacred signes were sent by God to his Elect people, to winne them continually to his feare and obedience: as the signe of the Cloud, to conduct the people by day; and the flaming and fierie Pillar, for their guide and direction by night; and all to deliuern them out of the hands of the Tyrant *Pharaoh*.

Then followed the signe of the diuision of the Arabicke Red Sea, ouer which the elect people of God passed. By all which admirable signes, it pleased God to presigure the holy Sacrament of Baptisme, instituted afterwards by the elementall signe of water, which is the washing of Regeneration, and the renouation of the Holy Ghost.

Now

Now during the time that this elect people of God were detained in the Arabian Desarts, and barren Wildernes, they had prouision of heauenly bread, wherewith they were nourished for fortie yeres, which was also holy a Sacrament, instituted by the power and will of God, and held in so high an admiration, that each one amongst the people said, Man-hu, what a wonderfull thing is this? They saw celestiall Manna exhibited to them without trauell, a Figure of the Bread of Life, which came downe from Heauen, giuing life to all the faithfull.

Another wonderfull signe there was ordained by God, of the Rocke gushing out with cleere water in Mount *Heret*, to quench the peoples thirst, who were very dry, and almost stifted with heat.

This was a signe and figure of the true Rocke Iesus Christ, out of whom came bloud & water, to quench perpetually the thirst of sinners, and refresh our soules.

*1. Cor. 10.  
Titus 3.*

Heauenly  
Manna.  
*Exod. 16.  
1. Cor. 10.*

*Iohn 6.*

## CHAP. II.

### *Of Sacrifices.*



Esides these signes and Sacraments a bove-mentioned, which were onely by God ordain'd: there was also a Law enacted, & published for sacrificers by *Moses*, as Signes, Figures, and Shadowes of that absolute Sacrifice, consummated by Iesus Christ; so that Sacrifices were either publike, or priuate; generall, or particular. Some were Holocausts, being Sacrifices that were wholly consumed with fire: Others con-

Diuers sacrific-  
es ordained  
by God, in the  
yeare of the  
world 1455.  
Holocausts.

Divisio[n] of sacrifices, ex-  
tracted out of  
*Exodus, Leviti-  
cus, & Numbers.*  
Beasts appoint-  
ed for sacrifice.

Dates appoint-  
ed for sacri-  
fices.

*Exod. 23.*

See the books  
of *Philo* the  
Iew, and of  
*Iosephus.*

Holocaust:  
*Philo* the Iew  
in his Treatise  
of Beasts, ap-  
pointed for  
sacrifice.  
*Ioseph. lib. 3. c. 20.*  
*De Antiq. Iudaic.*  
*Leu. 9. 2, 3, 4.*  
Sacrifice for  
health.

listed of beasts slaine and immolated to eate, there  
were earthly and ayerie Creatures. Amongst those  
terrestriall, were the most obedient and obsequious  
beasts; as the Oxe and the Calfe, the Hee, and Shee  
Goat: and so likewise amongst Fowle, the most mild  
and gentle; as the Pidgeon, and Turtle.

Of Sacrifices againe, some were publike, and o-  
thers priuate or particular: those publike were either  
quotidian or every seventh day, either at New  
Moones, or in times of Fasting: but they were chiefe-  
ly celebrated at three festiuall times of the yeere;  
which were:

First, the dayes of vniauened bread, when the Pas-  
chall Lambe was offered, and eaten.

Secondly, the time of Haruest, and the first Fruits.

And thirdly, at the Feast of Vines, and Oliues, to-  
wards the end of the yeere. They were commanded  
to immolate euery day two Lambes; one in the mor-  
ning, another in the euening, after the Altar was first  
perfumed, with Incense and Odours.

Some of the Sacrifices also were ordain'd, for cor-  
porall things, which were celebrated with shedding  
of bloud, other sacrifices were without bloud for  
things incorporate. Sacrifices named Holocausts con-  
cerned onely the honour of God, because the whole  
oblation was consum'd in the fire. For which Holocau-  
sts, the Male, and not the Female was received as  
an oblation, that is to say, the Oxe, the Lamb, or Goat  
of a yeere old.

In the sacrifice for Health, it was a matter indiffe-  
rent, whether the oblation were Male or Female: but  
of the vietime offered, three parts were referued for  
the Priest, which was the fat, the two Ruminions, and  
the Kidney, or Fillet of the Kidneys.

There was another difference betwene the Sacri-  
fice for Health, and that celebrated for sinne: for in  
the

the one, they were inioyn'd to eate vp all the oblation in two dayes ; and in the other for sinne, the Priest was commanded to eate it vp in one day : and by this meanes some Sacrifices were termed Holocausts : some were ordained for health, other some for sinnes.

Sacrifices for sinne were diuers, both in respect of the persons, and of the oblations.

For he that offended out of ignorance, his expiation was celebrated with a female Sheepe or Goat: but the expiation for voluntary and wilfull sinne, was with a Male sheepe.

The High Priests sinne was expiated by the sacrifice of an immolated Calfe : that of the Prince with an Hee Goat, or Bull : that of a Magistrate, with an Hee Goat; and the sinne of a particular man, with a female oblation.

The Sacrifice for expiation of offences towards God, was with a Ramme.

The Sacrifice of a man polluted, was also with a female Sheepe or Goat : and for a womans expiation after child-bed, was a Lambe of a yeere old, a yong Pidgeon, and a Turtle.

For the clensing of the Leprous were appointed two liuing Fowles, pure and cleane, Cedar-wood, and Hysop, two whole Lambes, and a female sheepe of a yeere old, with Meale and Oyle.

Another Sacrifice was celebrated, for a man or woman polluted, by shedding his Seed, or her menstrual blood; with two Turtles, and two yong Pigeons.

If the great Oblations failed, they had recourse to Doues, Pigeons, or Turtles, or for Holocausts: others, maintenance.

In all Sacrifices there was pure Flowre, without Leauen, Salt, Incense, and Oyle : and nothing was permitted to be offered vpon the Altar, with Leauen or Honey.

Sacrifices for sinne.

Sacrifices for sinne out of ignorance.

Sacrifices for the High Priests sinne, for the Princes, for the Magistrate, and for particular men.

*Leu. 3. 4, 5, 6.*  
Sacrifice for a polluted man.  
Sacrifice for a deliuered woman.

*Levit. 13.*  
Sacrifice for the Leprous.  
*Levit. 14.*

Sacrifice for menstruall pollution.

Leauen and Honey forbidden in all sacrifices.

Sacrifice for a woman sus-  
pected of Adulterie.  
*Numb. 5.*

Sacrifice of Nazareans.  
*Numb. 6.*  
*Philo* the Iew  
in his T  
reatise abou-  
named.

*Exod. 29.*

Notwithstanding in the Sacrifice constituted for the Purification of a woman suspected of Adulterie, there was neither Incense, nor Oyle, as in other Sacrifices; but it was offered with water, mingled with the dust, or ashes, gathered vp from the floore of the Temple.

There was also another Sacrifice, celebrated for those that had made some great Vow, called *Nazareans*, when the time of their Devotion was expired, wherein they were appointed to offer three Victimes, a Lambe of a yeere old, a Sheepe, and a Ramme: the one, that is, the Lambe, to serue for a Holocaust: the other, of a female Sheepe, for Saluation, and the third oblation for Health. Furthermore, his haires that made the oblation, were to be cast into the fire, to be burned together with the Holocaust.

I was willing particularly to discourse of the diuer-  
sitle of Sacrifices, that hereby I might make knowne  
the great goodness, and bounty of our God: who in  
the Law of sacrifices, publith by *Moses*, meant to  
curbe and reyne in the rude people of *Israel*, as it were  
with a Bridle, who could not forget the *Egyptian*  
Idolatries, wherein they had beene nourished and  
bred, for foure hundred and thirty yecres, vnder the  
tyranny of the *Pharaobs*. But what rigorous Lawes  
soeuer enacted: what Ceremonies or Sacrifices soeuer  
he did ordaine them: this people euer made a relapse  
into their Idolatry, abusing the Law of God, and cor-  
rupting the holy Sacraments, and sacrifices, as here-  
after shall be expressed. But if any man desire to know  
more at large, the multitude and varietie of sacri-  
fices: let him reade the booke of *Philo* the Iew i; and  
of *Josephus* in his Antiquities of the Iewes, accord-  
ing as *Moses* hath expressly written in the booke  
of *Leuiticus*, and *Numbers*.

There was another signe and Sacrament instituted  
of

of God, by the Arke of Couenant, decribed in *Exodus*, being a sacred signe, and dedicated to receiue celestiall diuine Oracles, to the end to induce the people to a remembrance, feare, and obedience of God. To accompany and honour the Arke of Couenant, many other externall signes were constituted by God, as the ornaments and consecrations of the Priests; especially that ornatment called the *Ephod*: both which and the Sacrifices, the Israelites abused and prophaned with their Idolatries.

Arke of Co-  
uenant.  
*Exod.25:16,*  
*27,28.*

Another sacred signe there was, of cleansing water, or Water of expiation, instituted by God, for *Moses* and *Aaron* the High Priest. This cleansing or purifying Water was consecrated, with ashes taken vp by an vnpolluted man, of the oblation offered in the Holocaust, that is to say, of the whole Red Cow, without spot, not hauing euer bin exposed to labour.

Water of Pu-  
rification con-  
secrated.  
*Numb.19.*

The Fire; for the burnt-offering was ordained to be of Cedar-wood, Hysop, and of Purple-Crymosine. Polluted men were sprinkled ouer with this Water, for an expiation and purgation of their corporall blemishes.

*Exod.38.*

At the entry of the Tabernacle, or Temple, there was a kinde of Lauer like a Font of Brasse, forged at first of seeing Glasses, of the Israelitish Women. In this Lauer or Holy-water Font, was put this Water of Purification, wherewith the Priests besprinkled themselues, before they celebrated their sacrifices, to the end they might be purified, and obtaine grace and remission of sinnes.

After the death of the High Priest *Aaron*, the Israelitish people, ingratefull towards God, for the benefit he sent them, murmuring when they were wearie of the heauenly Manna, which hee gaue them bountifullly for their sustentation, they were punished with the stingings of venomous Serpents. But God

Brazen Ser-  
pent.  
*Numb.21.*

*John 3.7.*Corruption  
began first in  
Adam.Corruption of  
the sacrifices  
by *Abraham*.  
*Exod. 52.*  
*Deut. 9.*

being mercifull, gaue them a sacred signe, to bee preserved and restored to health, that is to say, the signe of the Brazen Serpent erected vp on high, which was a Figure of Iesus Christ crucified.

This in briefe is the greatest part of the Signes, Sacrifices, and Sacraments, instituted by God, in the first Church of the Israelites, being figures of the true and perfect sacrifice, accomplished and immolated by Iesus Christ, the true Messias, the Eternall Priest, who sits at the right hand of God his Father.

## C H A P. III.

## Of Corruptions.



OW wee must succintly produce how Man by his owne fault falling into obliuion and disobedience against GOD his Creator, abused herein diuine fauour and grace, and corrupted the sacred signes, sacrifices & Sacraments, by him ordain'd and instituted. Forelse what perswaded our first Father and his Wife *Eve* to hide themselues, when they heard and were set in the way of God, but that they had abused his sacred signes, and violated the Law of those Fruits prohibited and forbidden them?

This holy signe which our first Parents so alienated and abused, was the originall of other Vices and corruptions hereafter described, wherein two men are falne, hauing a relish of the corrupt masse in *Adam*.

Omitting the particular corruptions of signes, sacrifices, and Sacraments, before the Law written by *Moses*, we will begin in setting downe briefly, the most

most notable errors committed by the greatest Sacrificers, Kings and Priests, with others, that had the government and charge of the people. When *Moses* remained in Mount *Sinai*, to receive the Commandments from God, his brother *Aaron* the High Priest caused a golden Calf to be framed, of the earings delivered unto him by the people of *Israel*, hee built an Altar, offered Incense, and celebrated Sacrifice, causing the common people to adore this Image. Was not this an abusing of the sacrifices ordained by God, and a corrupting of their true use, procuring the same to be ador'd, which before was it selfe offered, and immolated, according as the custome was?

His sonnes also, *Nadab*, and *Abihu*, were they not consum'd with fire, because they adulterated the true use of sacrifices, and tooke un consecrated wood, by corrupting the instituted Law?

The people of *Israel* ingratfull for the benefit received, in being deliuered from *Pharaohs* captiuitie; did they not murmur against the holy Sacrement of celestiall Manna, when they contemned and despised this Bread of Life, crying out for flesh to eate? *Achan* the sonne of *Charmes*, did not hee violate the Law of sacred signes, when hee committed sacrilege, by detaining the spoiles of *Iericho*, which were vowed and consecrated for sacrifices to God?

If any man more curious, desires to see the abuses and corruptions continued by the same people, let him reade the Histories of the Judges of *Israel*, and he shall perceiue, that in all ages men haue neuer been content with the true adoration instituted by God; but in stead of externall signes constituted by God, to drawe the people to his feare, and obedience, they haue forged and brought in their owne inuentiones: and in stead of reverencing the Altars, and the Arke of Couenant, in the name of the onely one

Corruption of  
sacrifices by  
*Nadab* and  
*Abihu*.  
*Levit.10.*  
*Numb.11.*

*10th.7.*

*Ind.6.3.6.8, 9.*

*Iud.10.*

Judg. 50.

God, which were externall sacred signes, the Israelites mis-led by the Idolatries of their neighbours, the Syrians, Sidonians, Moabites, Ammonites, and Palestines, erected Altars to strange gods, to *Baal* and *Astaroth*.

*Iephtha* Judge, and Conductor of the Israelites, did not he corrupt the Law of Sacrifices, when he offered vp his owne daughter, excusing himselfe by a Vow he made, which was not so enioyned him by God?

Inhumane sacrifice of *Iephtha*.  
Judg. 17.

The sacred signe ordain'd for the High Priest, and Sacrificer, in celebrating of Sacrifice, called the *Ephod*, seruing for an externall ornament, was it not abused by *Gideon*. Captaine of Israel, when of the spoiles of the Madianites, and their earings, hee forged an Ephod of gold; by meanes whereof, the people fell to great Idolatrie?

Idolatry by the golden Ephod.

How long was this externall signe of the Ephod abused, when an Image was thereof erected in *Siloe*, by the Mother of *Michas*: so that Priests were expressly instituted to sacrifice thereunto, and an Altar edified; and thus was the true vse of holy sacrifices corrupted? While the Temple continued in *Siloe*, into what depraved and adulterate Rites did the Priests and Sacrificers fall, who were appointed, and ordained for the celebration and Ministerie of holy sacrifices, and Sacraments, when by long custome, they vsurped this priuiledge ouer the people, that when the sacrifice was solemnized, and the flesh of the oblations was a boiling, their sonne or seruant hauing a trident or iron hooke in his hand, he had the libertie to rake out of the pot or Cauldron, whatsoeuer he could bring vp with his hooke? Moreover, with more extreme Leuiticall Tyrannie, this seruant of the Priests had the priuiledge, to demand of the Celebrater some flesh to roast for the Priest, or else he might violently take whatsoeuer he listed.

1. SAM. 21.

Were.

Were not these wonderfull abuses, and detestable corruptious practised by the sacrificers and High Priests, vnder the pretext and colour of sacrifice? What groffer corruption can be mentioned, then that of the children of *Eli* the High Priest, nam'd *Ophni*, and *Phinees*; who, vnder the colour of deuotion, committed infamous Whoredoms, with the women that watcht neare to the holy Oraculous signe, instituted by God. For which sinne, they were lamentably slaine, and the Arke of Couenant violently taken away by the Philistims, who erected it in the Temple of their Idol *Dagon*. But God not permitting this sacred signe to be thus profaned, he caused the Image of *Dagon* to fall downe, and sent grieuous punishments vpon the *Philistims*, so as they were constrained to re-deliver vp againe the Arke of Gods Couenant.

This sacred signe was so precious and estimable, that being but abused and profaned by the *Bethsamarites*, that were not of the Order of the *Leuites*, fiftie thousand of the common people, and seuenty of the most apparant and remarkeable amongst them, were by diuine reuenge cut off by sodaine death.

This example may make them tremble, that presume to profane the signes and Sacraments instituted by God, *Viza* also, for abusing the same sacred signe, though it were with a good intention, to ease the Arke of the Couenant, that leaned too much of one side, was he not punished with death? For other profanations committed by the *Israclites*, there are examples of *Osias* punished with Leprosie; for adulterating the sacrifices, and assuming the Ministerie of incensing, allotted onely to the Priests.

*Saul* the first elected King of the *Israclites*, was put to the Sword, and his Kingdom succeeded to another, as was foretold him by *Samuel*, in that he profaned

*Ophni* and *Phinees* corrupters of sacrifices.

1. *Sam.2.*

1. *Sam.4.*

1. *Sam.5.6.*

Arke of sacred Couenant.

Against the corruption of sacred signes.

2. *Sam.6.*  
*Osias.*

2. *Chron.26.*  
*Saul.*

1. Sam. 13.  
Joseph. lib. 7.  
cap. 4. de Antiqu.  
Iudea.

1. Kings 11.

Jeroboam.  
1. Kings 12.

1. Kings 14.

1. Kings 16.

Achab.  
1. Kings 16.

Joseph. lib. 8. cap.  
10.

the sacrifices, and permitted his Subjects to commit the like abuses. His successors to the kingdomes of the lewes, and Israelites, did they not perseuer in their abuses and corruptions of the Sacrifices and Sacraments ordained by God, when they celebrated Sacrifices to the gods, *Astaroth* the god of the Sidonians; *Chamos*, of the Moabites; and *Melcom*, or *Moloch* of the Ammonites: building Temples and Oratories for them, offering incense, and solemnizing sacrifices to them?

*Jeroboam* King of the Israelites, did not onely erect a golden Calfe, as the high Priest *Aaron* formerly did; but hee set vp two golden Cowes in the two Temples of *Bethel*, and of *Dan*: he instituted strange Priests, corrupted the Law of God, and caused Sacrifices to be celebrated after the manner and forme of *Aarons*.

This Idolatrie and corruption of Sacrifices was continued by the Israelites for more then foure hundred yeeres, during the reignes of their Kings, who had taught them to adulterate the true manner and forme of Sacrifices, in particular Chappells and Oratories, edified on the tops of hillies, and consecrated in shadie forrests, violating the law of sacrifices ordained for the holy Temple, in the sacred Citie of God: For particular examples of abuses committed against the true vse of sacrifices, we reade an historie of *Maacha*, the mother of King *Aza*, who caused an Image to bee erected to god *Pan*: she consecrated and dedicated vnto him a shadie Forrest, and celebrated to him sacrifices.

*Achab* another King of the Israelites erected an Altar, and procured sacrifices to bee solemnized to god *Mars*, otherwise called *Baal*; to whom hee dedicated an vmbraugious Groue, to please herein his wicked wife *Iezabel*. Hee also built another Temple and

and Altar to the god of the *Tyrians*, ordained sacrificing Priests, and instituted about 40. false prophets. His sonne & successor *Ochobias*, instructed by his father in corrupting the true vse of the sacrifices, caused men not onely to immolate to *Baal*, who signified *Mars*, but persevering still in farre greater corruptions, he built another Temple to the god of the *Acaronites*, called by *Josephus*, *Myos*; and by the Grecians *Priapus*, to which god hee offered sacrifice.

And to bee short, what more abominable corruption can bee imagined, then the inuention of Purgatory fire, which the Israelites abused, causing their children to passe through the middest of the fire, in *Tophet*, a valley belonging to the sonnes of *Ennon*, sacrificing to god *Moloch*?

This corruption of sacrifice, though it had been practised since *Moses* time, notwithstanding the idole of *Moloch*, in the valley of *Ennon*, was not demolished till the reigne of good King *Josias*, more then nine hundred yeeres after *Moses*. Neuerthelesse, this abuse hath been continued by the Arabians and Africans, euen to this present day; for the Alcaronists and Mahumetans are of this belief, that the foules of the dead shall passe through fire, to bee purged and purified of their offences. By this briefe collection wee may cleerely discerne, how from the beginning of the world man hath fallen by his owne defect into this gulph of the error and corruption of Sacred Signes, Sacrifices, and Sacraments instituted for him, by God. But the most capitall abuses; from whence the original of all Idolatry derives, haue proceeded from this, in that, carnall and fleshly men haue bin alwayes more addicted to visible signes, and externall ceremonies, then to things signified and intimated in Sacraments; for in stead of circumcising their hearts, and casting off the old skinne of sinne,

*Ochobias.*

*2. Kings 1.*

*Josephus. cap. 1.*

Purgatory fire.

*2. Kings 16.*

In the booke  
*Alcoran.*

*Asoar. 29. lib. 46.*  
and *Asoar. 5.*

*Ignem gehenna,*  
*non nisi nu-*  
*mero dierum*  
*præterminato. A-*  
*nimes sensire do-*  
*cet Alcoranli-*  
*ber, & ad diem*  
*Veritatis omnes*  
*accedere operum*  
*fiorum merce-*  
*dem accepturos.*  
*Asoar. 5.*

The cause of  
corruption in  
Sacraments.

Apoc.13.

Deut.10.50.

Ierem.4.

Esey 7.

Psal.41.

Esey 66.

to bee regenerated , and purified by the bloud of the heavenly oblation offered vp before all ages,they haue taken and vnderstood the circumcision carnally, for nothing but the corporall foreskin circumcised. For did they follow the interpretation of God hereof by *Moses*, which was to circumcise the prepuce of their hearts ? Did the people of israel giue credit to the good Prophet *Ieremias*, who admonished them of the spirituall Circumcision , and to circumcise the foreskin of their hearts , in casting off the old skinne of their corrupt nature? The like hath hapned in sacrifices and sacred signes instituted by God, for signes of that sacrifice consummated in the sacred person of Iesus Christ : for carnall man had reference to the corporall bloud of the terrestriall beasts , whereas man should haue raised vp his spirit to heauen , to haue apprehended what was presfigured and signified , by the Immolation and Oblation of beasts. And therefore diuine Iustice is denounced by the Prophets ; What neede haue I, saith the Lord God, of your sacrifices ? I am angry with the oblation of your sheep ; I take no more delight in the bloud of oxen , nor of lambes , and sacrificed goats. Why labour you to erect Altars to mee ? Ile none of your vaine Offerings and Oblations ; I abhorre your Incenses ; I cannot endure your New Moones , your Sabbaths , your assemblies , nor your feasts : all this is but vanity. I haue conceiued an hatred against your Feasts of New Moones , O you Israelites , and your solemne celebrations. I am weary with ha-  
uing endured so much: you are ready to addresse vnto mee your prayers , but I will no more heare you , for the abuses you haue committed , by your hands full of bloud: I will accept of no Bull hereafter , from the house of Israel , because sacrifices are not pleasing to mee. I take as much delight in the sacrifice of

of an immolated Ox, as in the murder of a man  
slaine: and in the Oblation of Incense, as in the adoration of an Idol: Wherefore then, saith G O D, take you so much paines to hunt after Incense from *Saba*, and for odours out of a farre Countrey to mee, to celebrate sacrifices that are not pleasing to mee?

*Isaiah 6.*

Who incited you, O Israelites, to erect Images to the god *Moloch*, and to the starre of *Ramphus*, during the time you were in the desarts, where I fed you with my heauenly Manna? Your Festes are odious to mee, your Holocausts, Oblations, and Sacrifices for safetie I will reiect; your Offerings displease mee. By what meanes therefore must wee present our selues before G O D? Must it bee by oblations of Heifers of a yeere old? Doth God take pleasure in the great number of sheepe sacrificed to him, or in the abundance of consecrated oyles? Shal I offer vnto him, saith the Prophet, the first born, for remission of finnes?

*Amos 5.*

Our good God herein clearly expresseth what he would haue vs to follow; which is equity, to loue mercie, and to humble themselues before him with a contrite heart: Obedience is better then sacrifice, or the fat of sacrificed sheepe. What moued God to refuse the Sacraments and Sacrifices by himselfe ordayned, but onely the abuses and corruptions the Israelites had committed, vnderstanding too carnally, the signes and ceremonies therein concurring to drawe them onely to true feare and obedience? For, in stead of comprehending what was figured in the signes and corporall sacrifices, they relied on the flesh of immolated beasts: whereas they should haue circumcized the prepucie of their hearts, they depended merely in carnall circumcision, and in the meane while strayed from the true adoration of God, in re-

*Psal.*  
*2. Sam. 15.*

pairing to the Creatures, as to the Starres, and the Queene of Heauen, and to other strange gods, offering Incense to them, building of Temples, instituting of Priests, Chaplaines, and Sacrificers, making Oblations, and celebrating sacrifices to them.

And then further, to heape vp all corruptions, they offered sacrifice with the bloud of Innocents, offering, and causing them to passe thorow the Purgatory fire, in the valley of *Tophet*. For the abuses also committed in the holy Sacrifices, sacred signes, and Oblations constituted for God, it was said to the people of Israel by the Prophets, that God would haue no more of their Feasts, of their New Moones, nor of their celebrated sacrifices, by bloudy and idolatrous people.

4 Esdras 7.

### CHAP. IIII.

#### *Corruptions punished.*



After that the inscrutable Wisedome of God knew the obstinacie and infidelity of the Israelitish people, which perfeuered still in committing Idolatrie, by corrupting the sacred signes, sacraments, and sacrifices; and in stead of acknowledging Gods infinite goodnesse, that had freed them from the tyranny of *Pharaoh*, and fedde them in the Desart; who had brought them into a promised fertile Land, and had so many times assisted them in the warres, against their neighbours, the Canaanites, Moabites, Madianites, Philistines, Ammonites, Syrians, Sydonians, and other envious people.

people, and enemies : This rude and ingratefull people continued still in their Idolatry , instructed by their Priests, sacrificers , Princes, and Kings, without returning to the true adoration of one onely God: For this cause, after great mercies shewed, and long expectation of a Iust & rigorous Judge, who by all courses of correction was desirous to reduce his people by diuine particular infiictions ; which was , by excited wars, by captiuities, & seruitudes, by diuisions of the Kingdom, distributed between *Roboam* and *Ieroboam*, successours to *Salomon*, who fell to extreme Idolatry, by intestine and ciuill warres, growing betweene the same people, diuided in themselues , and by other vsuall scourges , to chastize those whom God meant to fauour , for the reducing of them vnder his feare and obedience. At last, this people beeing too much obdurate , and inueterated in their Idolatries, were brought into miserable seruitude vnder the Tyranny of the vnbeleeuing Assyrians, the Idolatrous Babylonians , and their kingdomes wholly extirpated.

But some pretty while after, when the same people by the speciall mercy of God, were deliuered out of the hands of these infidell Tyrants , restored to their liberty , and Countrey of promise, they againe fell to Idolatry more then before, vnder the gouernement of their sacrificers and high Priests, which confounded the Spirituall and Temporall together, so farre as to inuest themselues with the Royall Scepter, and Diadem.

Then came in the Heresies of the Pharisees , the Sadducees , the Esleans , Galileans , Masbutheans Hermerobaptists , and Samaritanes , corrupted through the diuersity of strange Nations, hauing subdued , and inhabited the Countrey of *Samaria* next to *Iudea*.

4. Kings 15.24.

*Joseph. lib. 13. ca.  
16. de Ant. Iud.*

*10. eph. lib. de  
Antiq. Iud.*

For the Babylonians worshipped *Succobenorth* for their god. The Cutheans of *Persia* had for their god, *Nergal*, or *Nergel*. The Hamathenians called vpon their god *Asima*. The Ananoys worshipped *Nebahaze*, and *Thartace*. The Sepharuamenians held for their gods, *Adramelech*, and *Anamelech*; to which gods they sacrificed their childe, causing them to passe through the fire.

*10. eph. lib. 15.  
cap. 3.*

*10. eph. lib. 8. cap. 8.*

*Entrof. 1. cap. 12.*

*Genes. 49.*

Wherefore, when all kind of Idolatry was thus spred among the Israelites, when the sacrifices were absolutely corrupted, the sacrificers became mercenary, auaricious, tyrants and Idolatrous. The people made tributary to the Tyrants of *Rome*; the Countrey of *Judea* reduced to a Prouince, next to that of *Syria*, vnder the subiection and power of the Romanes; as also the Order and Law of electing high Priests adulterated, and their dignity quite bastardized, so as without any respect made of the race Leuiticall; the sacrificers were constituted by the Consuls, and Deputies of *Rome* at their pleasure, and whereas before they were permanent during life, they now became Annuall.

When the Royall Scepter was alienated from the Progenie of *Judea*, their Kingdome wholly subuerted, as before was prophecied: the incomprehensible power of God was revealed by his Sonne, begotten before all ages, who humbled himselfe to take vpon him humane flesh, in the wombe of the Virgin, to redeeme his people, and to restore them to grace and fauour with God.

CHAP. V.

*The Ceremoniall Law accomplished by  
Iesus Christ.*



Now, as in *Adam*, through his prevarication and sinne, and in abusing the Sacred signes committed to his guard and custodie, as the whole masse of humane flesh was tainted with the leauen of sinne; so by the second *Adam* Iesus Christ, wee were againe by grace purged from all our offences. To our first and generall Father *Adam*, was giuen the Sacred signe for an exercize of obedience, and other sacred signes to his successors, Sacrifices, and Sacraments instituted by God, the Tree of Life, the Fruits of the knowledge of Good and Ill; the Rainbowe; Circumcision; the vnspotted Lambe; the vndeauen bread; the Cloude; the Pillar of Fire; the Red sea diuided; Heauenly Manna; Water out of the Rocke; the Oblations & Holocausts of beasts for sacrifice; the Arke of Couenant; the Brazen Serpent; the Temple edified in the holy Citie: All which sacred signes, Sacrifices and Sacraments, were figures of that which was accomplished in Iesus Christ.

For first hee was the true Tree of Life, planted in the middest of the Paradise of God, in and by whom, wee that were bastard slips, haue been engraffed, to obtaine eternall life: Hee committed to our keeping the Fruits of the Tree of Wisedome, by his holy Gospell commanding vs to preserue it entirely, without adulterating or corrupting the same, without adding or dimishing therefrom, vpon pain of eternall death.

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Comparison  
between *Adam*  
and Iesus  
Christ.

Iesus Christ  
the Tree of  
Life.  
Apoc. 2.  
Rom. 12.

Hee

The Rain-bow.

Circumcision.  
*Galat. 4.*

The flaming Bush.

Pastall Lambe.  
*John 1.*  
*Heb. 13.*

The bread of Life.  
*1. Cor. 5.*

The Cloud,  
the Pillar  
of Fire,  
The Red Sea.  
*1. Cor. 10.*  
*Job. 19.*  
Heauenly  
Manna.  
The flowing  
Rocke.  
Liuing Water.  
*1. Cor. 10.*  
Sacrifice.  
*Heb. 1. 8,9, 10.*

Hee was as the Rain-bow, extended all ouer the Aire, to assiure vs of the League and Couenant contracted between God and vs, that we should no more be drowned in the deluge of sinne: He was circumcised, that the Law in him might be accomplished, that so the prepuce of our hearts might be circumcised, and to make vs cast off our old corrupted skinne in *Adam*.

Hee was like the flaming Bush, incarnate in the wombe of the Virgin, conceiued by the Holy Ghost, without the seed of Man; the sacred Virgin, like the Bush, remaining notwithstanding entire, and not consumed.

He was sacrificed, like the iust & Innocent Lambe, and his Blood shed, to preferue vs from the Tyranny of Satan, and to open vnto vs a passage, whereby we may enter into the Land of Promise, the Heauenly Kingdome.

Hee is that true vnleauened Bread which came downe from Heauen, incorrupt and vnspotted; of whom we must eate for our spirituall nourishment; that we may celebrate the Feast of that miraculous passage from *Pharaoh*, in the Land of true Liberty.

Hee was the Cloud, the firie Pillar, the diuided Red Sea, which conducted and deliuered vs out of the hands of our enemies; out of whose opened Side, came Water and Bloud for our Saluation.

He was the heauenly Manna, sent from Heauen, to feed vs for euer; and the true Rocke, out of which issued Water, to quench their thirst for euer, which beleue in him.

It was He, that onely offered vp the sauing Sacrifice for the expiation of our sinnes; both Priest and Sacrifice, both the Offerer, and the Oblation; remaining an Eternall High-Priest, at the Right Hand of God, his Father; beeing entred into the Holy and Hea-

Heauenly Sanctuarie, not built with mens hands, but by the Hand of God.

He was the true Arke of Alliance and Couenant, by which God reuealed and manifested his Oracles; and in him he did reside, to accomplish his diuine and incomprehensible Mysteries.

He was like to the Brazen Serpent, fastened to the Crosse, to giue health vnto the sicke, which returne to him, and contemplate on him by Faith.

He was the true Temple of God, wherein the Holy Ghost dwels, one God in Trinity; in, and by whom God is onely adored.

He was the true and sacred Oblation, of whom the reall water purgatorie was made, for the purgation of every blemish. Himselfe, with his owne Ashes, that is, with his immolated Body, besprinkled and wet with water issuing out of his Side, all People and Nations that beleue in Him.

*Heb. 9.*

Arke of Couenant.

Brazen  
Serpent.  
*Exo. 20.*

Temple of  
God.  
*Iob. 2.*

Holocaust,  
and water  
Purgatorie.

*John. 15.*

## CHAP. VI.

### *Of Sacraments ordained by Jesus Christ himselfe.*



He Law Ceremoniall beeing by this meanes accomplished, not in Figures, but really executed, by the Incarnation, Death, and Resurrection of *Jesus Christ*, our Sauiour, our Mediator, our Eternall Priest and Propitiator; the infinite goodness of God was yet further reuealed, by the new Couenant, new Alliance, and new comming of the Sonne of God, Incar-

*Heb. 9.*

carnate: For, by his New Testament, ratified and confirmed in the death of the Testator. He hath constituted vs as heires and coheires to God, in his heavenly Kingdome.

*Rom. 8.*

*St. Augustine  
lib. 3. de doct.  
Cin. 8. cap. 9.*

Sacraments of  
the New  
Testament.

Distribution  
of the Sacra-  
ments to all  
Conuers. Herod. lib. 1.

For assurance of this celestiall succession, purchased for vs by grace, after the Consummation of the Law Ceremoniall, and the same abolished (as we haue formerly declared) through that perfect Sacrifice of the Prielt Eternall; there were left vnto vs two sacred Signes or Sacraments, wherein God bestowed greater fauour, and more speciall grace, then he had done before his Incarnation: For hee hath freed vs from the seruile Law of Circumcision, from the difference of meates, and diuers Sacrifices ordained in the first Church of the Israelite: And by easing vs of this waughty burthen, Hee further conferred vpon vs a greater comfort; in constituting, for a memoriall and remembrance of our regeneration and eternall life, two holy Sacraments, vnder two sacred signes; which are, the water of Baptisme, and the Bread and Wine in the Communion of his Body.

Now, that his Grace might be extended to all Nations, God thought good to make choice of the most familiar and ordinary Signes and Symboles: For Circumcision was a speciall marke for *Abraham* and his Posterity; to which Circumcision, other Nations were not accustomed; though *Herodotus*, a Greecian borne, in an History he wrote of the *Egyptian* manners, specifies their manner and custome of beeing circumcised, but especially the Priests: and we may easily conjecture, that he had heard of it, at the time when the Iewes dwelt in *Egypt* for the space of 430 yeeres, and obserued Circumcision.

Moreover, Circumcision was appoynted onely for the Males, and not for Females: there was a limited time appoynted for Circumcision; which was, with-  
in

in eight dayes after the Natiuity; and the cutting of the fore-skin, was with griefe and paine.

But the Grace of God, by his Incarnation and plenary Sacrifice, hauing abolished the rigor of the Law Ceremoniall, as well for difference of meates, as of dayes; He left vnto vs by his New Testament, and new Alliance, the sacred signe of Water, common to all, both Male and Female, without any distinction of dayes; and the Infant, by the Sacrament of Baptisme, feeling no paine, as it did by the Circumcision of the fore-skinne.

Gen. 17.

This Signe of Water, intimating vnto vs the purgation and expiation of our sinnes, through the Bloud of *Iesus Christ*, was common, not onely among the Iewes, who vsed ordinarily, Water purgatorie, and of expiation; but the Gentiles also, and all other Nations, were accustomed to a Lotion and purgation of cleansing, and purgatorie Water, as we may perceiue in reading Ancient Histories. Wherefore, to the end that Gods Grace in *Iesus Christ*, might generally bee spredoner all the Earth; to all Nations, Regions, and Prouinces; both to the circumcised and vncircumcised; to the Iewes, and to the Gentiles; God made election of the most common signe of Water, the more freely to expose himselfe vnto Man, and to win him to His feare and obedience.

Numb. 19.

By which Signe, he hath instituted his holy Sacrament of Baptisme, for an assured note and marke of our regeneration and purification, sacramentally conferred by the power of the Holy Ghost; In which Sacrament, God doth warrant vs his helpe and assistance, so ingrafted and regenerate in *Iesus Christ*, to be made and renewed the members of his members; and to receiue vs, as clothed anew, and reincorporated by and through him.

The like reasons may be produced, for the other holy

Tit. 3.  
Gal. 3.

Sacrament instituted by God in his New Testament, which is that of Bread and Wine: Which Signes Symboles, and externall Elements, all Nations were accustomed to vse, in their Sacrifices, Oblations, and Ceremonies belonging to their Religions; both Circumcised and vncircumcised, both Iewes and Gentiles: As also, the two specificall Refections for the nourishment and sustentation of men, are comprehended vnder these signes of Bread and Wine.

Our good God therefore, for these reasons, desiring to draw all Nations to himselfe; to nourish, and minister vnto them most necessarie prouisions, He instituted the Communion of the Body and Bloud of our Sauiour Iesu Christ, vnder the symboles, sacred signes, and Sacraments of Bread and Wine: And looke how we are assured by the outward marke and Character of Water in Baptisme, to bee regenerate and incorporated into the Body and Bloud of Iesu Christ, represented in this Sacrament of consecrated Water, by the power of the Holy Ghost; so are wee nourished by the Communion of his Body and Bloud really presented to vs, in the consecrated Bread and Wine, for our spirituall foode, liuing and eternall, by the vertue and power of the Holy Ghost: Wherein God hath shewed vs this speciall favour, to discharge vs of all bloudie Sacrifices, ordained in the first Church of the Israelites, who were charged with sundry and diuers Sacrifices, celebrated with the bloud of many earthly beasts shed, according to the diuersitie of sinnes and offences, and of persons that had offended.

All which Sacrifices were consummated and abolished, by shedding of the bloud of that iust and Innocent Lambe, IESVS CHRIST; who, by his perfect Sacrifice, hath absolutely abolished all other Sacrifices; reseruing to himselfe, the dignity of High

and

and eternall Priest, placed at the right hand of God the Father.

But so much hee hath sauoured vs, that in stead of abolished sacrifices, hee hath instituted two holy sacraments heretofore mentioned, for an infallible assurance of our Regeneration, Purgation, Adoption, and of our nourishment and eternall life bestowed vpon vs by the Blood of our Sauiour Iesus Christ.

## C H A P. VII.

*Of the Corruption of the Sacrament  
of Baptisme.*

**A**S the Israelites being too grosse and carnall, relied too much on exterrnall signes, hauing corrupted the true vse of Sacrifices, and Sacraments appointed for them by God; so such like abuses, yea, farre greater corruptions haue happened in the two holy Sacraments, left vnto vs by the New Testament of Iesus Christ. For in the Sacrament of Baptisme, which succeeded in the place of Circumcision, man conceiued of a foule and wicked masse, could not bee contented with the holy Institution from GOD, but quickly depraued and defiled the vse of the holy Sacrament of Baptisme, by Coniurations, Exorcismes, mixtures of Salt and Oyle, waxe Candles, Extreme Vnctiōs, Breathings, Babies, or Puppets, with a thousand Cruzadoes in the forehead, in the eyes, on the backe, on the stomacke, on the shoulders, and at the mouth, and all to drive away Devils.

Corruptions  
of the holy  
Sacraments.

Sacrament of  
Baptisme cor-  
rupted.

*Theod.* in the  
booke of the  
fables of He-  
retikes.

*ca. sine, & ca.  
pojquam de co-  
nerat. distinc. 4.*

*Ephes. Per.  
Satyr. 3.*

*Galat. 3.  
Ephes. 4.  
1. Corinib. 15.*

*Epiphani. lib. 1.  
tom. 3. heret. 38.*

For the Messalian Heretikes, Authors of Exorcismes of Cruzadoes, affirmed, that every borne Infant, was borne with his peculiar Demon, or Deuill, which cannot bee driuen away, but by Coniurations and Exorcismes.

By this meanes the holy Sacrament of Baptisme came to bee corrupted, even to the adding and annexing of Syriacke words of Driuell, and Purgatory-Spittle.

What greater corruption can bee imagined, then such abominable inuentiones; as if the bloud of Christ Iesu were not sufficient for our Regeneration and purgation; and that God of himselfe were not pow-erfull enough to engrast and regenerate vs, by the sacred signe of Water, representing the Bloud of Iesu Christ, but that there must bee exorcised Spittle, and Driuell, Oyle, Salt, Puppet-Images, Creames, Torches, Waxe-Candles, Milke, or Hooie, inuented and deuised by other Heretikes?

Some also there bee more subtill Magicians, Pithagoreans, instructed in the Messalian Heretike, haue ad-deed to all this, the pronouncing of the Deuels name twenty times, to exorcise and coniure him, as he that associates the male Infant when hee comes to be baptizied; and thirty times they vtter it, at the baptizing of a Daughter. Was there euer so detestable a corruption in the Sacrament of Circumcision?

Wherfore, O you Messalians, haue you foysted in Oyles, into the holy Sacrament of Baptisme; imitating herein the Heretike of *Marcus*, and *Marcosius*, who commanded that Infants to be baptizied, shoulde bee anointed? The sacred signe of Water, instituted by the hand of God, was it not sufficient to signifie the precious bloud of Iesu Christ, for our regeneration and purification, without intruding of Fattes, Oiles, spittle, and other mixtures inuented by the corrupters of Sacraments?

The

The Body and Bloud of Iesus Christ, wherewith wee are clothed anew by the sacred Water of Baptisme, was it not powerfull enough, and efficacious, to preserue vs from all tempests, without borrowing of your Exorcismes and Vnctions?

And yet, for a further corruption and abuse, Women were permitted to baptize, conformable to the errour of the Marcionists, Quintilians, Cataphrigians, Montanists, Pepuzians, Priscilians, and Artotirites. Were Women ever admitted by the Law of God to minister the holy Sacraments, or Sacrifices instituted in the first Church of the Israelites ? or in the New Testament of Iesus Christ ?

In the Historie of *Moses* it is reported, that his wife *Sephora* excited with feminine furie, tooke the stone or knife wherewith shee circumcised her sonne: But it is not written, that shee, or any other like her, were ever permitted to administer the holy Sacraments.

Out of these corruptions in the holy Sacrament of Baptisme, many Heresies were raised by the Cata-baptists, Anabaptists, Antipedobaptists, with other Heretikes, and Schismatikes, who were not satisfied with Gods pure and sincere Institution, but regarded more exterior signes, then that which in them was spiritually represented.

Whosoever desires to vnderstand more particularly, the abuses and corruptions, inuented and devised in diuers ages, out of the variable humours of men, let them read our Ecclesiasticall Commentaries. Wee must now at this present descend to the corruptions in the other holy Sacrament of the Supper, and Communion of the Body and Bloud of Iesus Christ.

*Epiph. lib. 1. tom. 3. heret. 42.  
and lib. 2. tom. 1. heret. 49.*

*Exod. 4.*

## CHAP. VIII.

Of the Corruption of the Sacrement of  
the Lords Supper.

Ec may evidently discerne by this succinct Discourse, how weake and mutable man is, euer abusing and alienating the graces of God. For as the people of Israel, from the beginning of the Law and Institution to them recommended, corrupted the true vse of Sacrifices, sacred signes, and Sacraments ordained of God, so hath it faine out to the Law of God by Iesus Christ, hauing constituted a forme of communicating his Body and Bloud, vnder the symboles and sacred signes of Bread and Wine: Which holy Sacrament began to bee alienated, euen in the very times of the Apostles, by the Corinthians; against whom Saint *Paul* wrote Epistles, to reduce them to the sincere and true obseruation of this holy Sacrament.

Wherfore, let no man hereafter thinke it strange, if the Apostles successors haue from time to time adulterated the true Vse and Rite of this holy Sacrament; and the further off they were in the present age of their living, from the reigne of the Apostles of Iesus Christ, the more easily they fell into corruptions; yea, such as were most abominable; hauing converted the sincere Vse of this Sacrament, into a Gulph and Precipice of all Idolatry.

First of all, what an alteration happened in the Church,

Sacrament of  
the Supper  
corrupted.

*1. Corint. 11.*

*Hill. Eccle.*

Church, next and immediately succeeding the Apostles, touching a Comprimission of dayes, when this holy Sacrament was to be celebrated.

*Sabatius* the Heretike instituted the celebration of the Pascoouer, with vnleauened bread, after the manner of the Iewes.

Some of his sect ordained, that this holy Sacrament should bee solemnized the fourteenth Moneth, as the Iewes did. *Policrates*, Bishop of the Ephesians, was said to bee of this sect; *Philip Hieropolitan*, *Polycarpus*, *Truscas*, *Melitus*, and *Narcissus* Bishop of *Jerusalem*; *Victor* Bishop of *Rome*, *Eusebius* his predecessor, and *Theophilus* Bishop of *Palestina* were of a contrary opinion. This difference continued for more then three hundred yeceres after the Apostles time.

Others celebrated the Pascoouer after the *Equinoctiall* season, when the sunne entred into the signe of *Aries*: and others obserued the Moneth *Xanthicks*, called by the Romanes, *Apriall*. Some affirmed for example the *Quartodecimans*, how they were informed by *S. John*, to celebrate it in the fourteenth Moneth.

The Romanes vaunted that they were taught by *S. Peter* and *S. Paul*, whereof notwithstanding no manifest proofe appeared. The *Phrygian Montanists* condemne the *Quartodecimans*, which obserued the fourteenth Moneth; and that they ought herein to bee governed by the course of the sunne, and so to begin it at the *springes Equinoctiall*. And for this reason they celebrated it the eight of the *Ides of Apriall*, which was the fourteenth of the said Moneth, though it fell vpon a Sunday.

And there was not a contention onely touching the administration of this holy Sacrament, on the severall dayes assigned for celebrating thereof; but there was likewise a notable division among the Christians.

*Hist. tripartit. lib. 9. cap. 37. & lib. 11. cap. 5.*

*Euseb. lib. 5. cap. 24.*

*Hist. tripartit. lib. 9. cap. 38. & 39.*

*Euseb. lib. 5. cap. 24.*

*Hift. Tripar.*  
*Chap 38.*

*Col. 2.*  
*Galat. 4.*  
*Heb. 7.*

Christians, about the Ceremonies invented, whereby worthily to receyue the same. For some, as in particular, the *Romanes*, obserued the Fast, or *Euen*, three weeke before the day it selfe of *Easter*. The *Illyrians*, and all *Greece*, as likewise the *Alexandrians*, institutted a *Quadragesima*, to fast for sixe weeke. Some others ordained a *seven weeke* abstinence, with an *Intermission* from *sixe to five dayes*.

Then was another Iewish Ceremonie restored, the more to corrupt the holy Sacrament of the Supper, through difference and distinction of meats. For some prohibited during the Feast, the eating either of Fish, or *Flesh*: Others forbade the vse of *Flesh* onely, permitting men to eat *Fish*, or *Fowle*; which they said, according to *Moses*, did participate of the substance of the *Water*. Some in like manner ordained, that men should only eat *bread* and *Water*: Others fasted till *noone*, without any distinction of meates. And to resolute briefly: there was in the beginning, an infinite number of Corruptions and Customes, in the Communion of the holy Sacrament of the Supper, by meanes of the Ceremonies renewed, about difference of *daies* and *meates*, abrogated by the Grace and Law of *Iesus Christ*.

But was there any holy Apostle of God, that euer left in writing any Law or Commandement, for distinction of *daies* and *meates*, in celebrating the holy Supper of *Iesus Christ*? Their intention was not to institute a Religion of Feasts, a distinction of *dayes* and *meates*: Their Doctrine onely aimed to instruct men how to liue well; and that one onely God was to be adored and worshipped.

Wherefore, we must necessarily hereupon inferrre, that the Ceremony and Festiuitiy of the *Pascha*, or *Easter*, proceeded from a custome; for none of the Apostles left any thing thereof in writing.

To

To qualifie such Dissentions and Corruptions, many Councils were assembled; one, at *Sangaria* in *Bithinia*; by which, to auoid all contentions, every man was apermitted to celebrate the Passeouer, when he would. Another Councell was held in *Cesarea*, by *Theophilus*, Bishop of that place, and by *Nartissus*, Bishop of *Jerusalem*. Another Councell there was in *Achaea*. And another Councell was conuented at *Rome*, by *Victor*, Bishop of the same place.

*Hil. Tripar. lib. 9. cap. 38.*

After these petty corruptions, there succeeded greater from time to time, according to the humors and affe&ctions of the Bishops of *Rome*. *Alexander*, 1. of that name, being raised to the superintendencie of the Romane Church; one of the first successors to the Apostles of *Iesus Christ*, and one of the first corruptors also of the holy Sacrement of the Supper; inuented the mingling of water with Wine, before the Communion: wherein, hee went about to reforme the holy Gospell of *Iesus Christ*, which instituted the Communion of his Body and Bloud, vnder the two kindes of Bread and Wine; but *Alexander* added thereunto a third kind, which was water.

*Euseb. lib. 5. cap. 23*

He also renewed the Iewish ceremony of vnleauened bread, wherewith to celebrate the Passeouer, as the Iewes did; following herein the opinion of the *Ebionites*, who taught, that the Ceremoniall Law of *Moses* was necessary for saluation: as also, *Symmachus* the Hereticke in *Palestine*, taught the like.

*In the yeere of Christ, 114.*

*Plutina Sabellii.*

If *Iesus Christ* was circumciled to fulfill the Lawe of *Moses*, must it therefore be requisite to vse Circumcincion? As also, if it were His pleasure, for acomplishing the Law of Ceremonies, to vse one daies appointed vnleauened Bread, must wee needs therefore returne to the rigour of this Ceremonie, abrogated by the complete Saacrifice of *Iesus Christ*? In what place of Scripture did *Alexander* learne to

*Euseb. lib. 3. cap. 27. & lib. 8. cap.*

14.

cel. 6.39. cap. 21.

Iustini. in Apolo.

mingle water with Wine? and to restraine Christians to vnaueaned Bread; as also his other inuention, of driuing away Diuels with salt water exorcized?

As for the Purgatory Water by him ordained, wee will hereafter deriu the originall thereof from *Numa Pompilius*, that great Magician, and Romane Idolater. But touching the mixture of water with Wine, he might peraduenture be instructed by the ancient Idolaters; who, in celebrating their sacrifices, were wont, in a Chalice, to consecrate Water with Bread: especially vpon the Festiuals dedicated to the Sunne, which the *Perſians* worshipped, called by them, *Mithras*. And in the Feast of the *Nephales*, they also vſed Water for sacrifice.

With this comparison, *Iustine Martyr* relates the custome obſerued amongst Idolaters, and by Christians, in the consecration of Bread, Wine, and Water: by the one, which is to ſay by the Idolaters, in the name of their Idols; and by Christians, in the Name of their True God.

And yet this firſt corruption in the administration of the holy Sacrament, by the mixture of water with Wine, perſeuered not without contradiction: For the *Greekes* were of a contrary opinion; and that it was not requisite to brew water with Wine, neither would they herein follow the *Alexandrian* corruptions.

*Americanus* was of the ſame opinion as *Alexander*; affirming, that the mixture of water with Wine was neceſſary. *Scotus* the ſubtile Sophiſter, abſolutely deſ nied, that it was neceſſary to mingle the water with the Wine: because, ſaith he, it cannot then be chan ged, nor tranſubſtantiated into Bloud, except the ſame were firſt changed into Wine.

Some others, more ingenious, laboured to interpret this Institution of *Alexander*, by alleadging, that the

Inno. lib. 4. cap. 5.  
de officio Diffal.

the wine was conuerted into blood: but as for the water, it was transubstantiated into the water that came out of Christ's side.

This first corruption of *Alexanders*, gane occasion of many other succeeding abuses: For some other more profound Impostors devised to mingle with the wine, blood, that was taken from yong Infants, wherewith to besmeare the bread of the holy Supper of Iesu Christ as the Cataphrigians, who brought in a kinde of transubstantiation of wine into bloud, really and corporly.

Some others added cheese thereunto, called *Arto-tirites*; which is to say, *Cheese-bread-mongers*. Certaine also abusing this holy Sacrament, in stead of wine, put in water, vnder pretext of the greater abstinence. Others had an Institution of steeping bread in the wine, the which custome the *Messalian*s also retained in their Missall sacrifices.

For another detestable corruption of this holy Sacrament, some Popes of *Rome* forbade their *Messian* sacrificers, not to administer to Christian people, whom they call *Lay-men*, the Body of Iesu Christ in both kindes, but onely vnder the sacred signe of Bread, and not of Wine; which they reserued for their *Messian* sacrificing Priests.

Is not this corruption directly against the holy Gospel, and Institution of the Supper of Iesu Christ, ordained and commaunded, that all faithfull men should eate his body, and drinke of his blood? When he tooke the Cup, did he not vse these proper words? Drinke all of this Wine, in memoriall of my Bloud shed? Vsed hee any other words for the eating of his Bodie in the symbole of Bread, then hee did of his Blond, vnder the signe of Wine? For if wee compare the sacred signe, ordained by God in the Church of the *Israelites*, being a Figure of the Communion of

*Auguſt.lib. de  
Hereti. cap. 26.  
C. 64.*

*Epiphaniſ. lib. 2.  
tom. 5. hereti. 49.*

*Matth. 26.  
Marc. 14.  
Luc. 22.  
1. Corint. 11.*

the body of Iesus Christ , which was the true Pasehal Lambe, whose flesh was ordained to bee eaten without exception of persons , so they were circumcised; was there euer any difference in the eating of the Pasehal Lambe , and the celebration of the Passeouer among the Iewes ; betweene the Leuites being of the race of sacrificing Priests, and others of the common people?

To bring in another odious corruption, the Mefalians instituted in their Missall-Idolatries, to sacrifice and offer the Body and Bloud of Iesus Christ , reiterating by this means the Sacrifice fully consummated by Iesus Christ , which cannot bee reiterated, because it was, not according to the forme of *Aaron*, but of *Melechizedec*, the Eternall Sacrifier and Priest, without leauing any successor. As also when the Apostle admonished the Corinthians to celebrate sacredly the Supper of Iesus Christ , were they commanded to sacrifice? No; but to eat, and communicate together of the Body, & to drinke of the blood of Iesus Christ .

The beginning of the Supper, was not to kill or immolate , or to sacrifice any beast , or oblation to God ; but onely to eat and drinke at his holy banquet , prepared for vs by Iesus Christ , the Eternall sacrifice, and Sacrifier ; who referred onely for himselfe this Eternall Priesthood; yet neuerthelesse, hee left vnto vs a sacred Institution of a banquet, set before vs in the Bread and Wine , which represent his Body and Bloud.

After these aboue-named corruptions, Satan, a diligent Babylonian Architect, employed all his power and means, to rayse an incxpugnable Fort of Idolatry ; to the end that hee might wholly demolish and subuert the kingdome of Iesus Christ , when hee vndertooke to suborne the Masse , in stead of the holy

holy Sacrement of the Supper, as wee will briefly produce, and so clearly, that the most hard-hearted *Pharaobs* inueterated in their ancient Idolatries, shall by the trueth of Histories acknowledge their errors, and abominable Heresies.

CHAP. IX.

*The ancient Religion of the Romane Empire.*



Before my deciphering of this labyrinth of Error, wherein the Mefalians did so lose themselves, I thinke it verie requisite succinctly to lay open the ancient Religion of the Romanes, during the reigne of the Occidentall Empire: and of the Emperours usurping both the Temporall scepter, and the dignitie of high Priests, superintendents ouer the Romane Church and Religion.

All of them, as well as my selfe, will confesse, that the ancient Romane Religion was either wholly, or for the greatest part instituted by *Numa Pompilius*, the second King of the Romanes, about seuen hundred yeeres before the Incarnation of Iesus Christ. Then were your high Priests invested, which afterwards were reduced to a certaige number, euen to foure: then the number was augmented to eight: and afterwards by *Silla* to fifteene.

In the Colledge of Priests, there was one *Pontifex Maximus*, who was chosen by the other inferiour Priests, of their Order and dignitie; euen as the peticie Priest purple-Cardinals make the election

The Romane  
Emperors and  
their Priests.

*Titinius lib. 21.  
deca. 1.*

*Fenebell lib. 21.  
Magist. Rom.*

of their great Romane Pope, out of their place, order, and dignitie.

This *Pompilian* Religion was so religiously obserued by the Romanes from father to sonne, as it was neuer possible to irradicate, or supplant it: but it continues euen to this day, as every one shall manifestly discerne by this succint Narration.

To confirme this point, no man can be ignorant, if euer he read the Romane Histories; but that, before the Incarnation of Christ, there was not so much as one King, Consull, Dictator, or Romane Emperour, instructed in the Law of God, but all were Idolaters and Infidels, obseruing the Religion of that Magician, *Numa Pompilius*. For since the Incarnation of Iesus Christ, for the space of three hundred yeares, or thereabouts, there was not likewise any Emperour, or Romane Consull, that changed his Religion, to embrace the Law of Iesus Christ: but, on the contrary, they stray'd all their might and power, to put in practice what cruelties soever against the Church of Iesus Christ; which maybee iustified by the Ecclesiasticall Histories: wherein are explained, about eleuen severall great persecutions, vnder the Romane Pontifexes; which were, *Claudius*. *Tiber. Nero*, *Claud. Domitian. Nero*, *Flau. Domitian*. *Trajan. Elia. Adrian. Antonine* the Philosopher, *Septimius Severus*, *Jul. Maximin. Mar. Quint. Trajan. Decius*, *Licinius*, *Valerianus*, *Valerius Aurelian*, and *Diocelesian*. All which Emperours governed both the Empire, and the superintendents ouer the Romane Religion for three hundred yeares after the Incarnation of Iesus Christ; and in their Coynes, Sepulchres, Monuments, Titles, and Letters Patents, they retained the stile of great Pontifexes, and high Priests: as is most diligently collected in a booke of the Antiquities of *Rome*, wherein are specified the Medals, Coynes, and Monuments of the ancient

Enſch. in his  
bookes of the  
Ecclesiasticall  
Hist. Anno  
Dom. 34. & 68.  
Anno Dom. 94.  
112. & 183.  
167. 202.  
238. 254.  
257. 276.  
292.

ancient Romane Emperours, all which were entil'd Pontif's, vnder these Titles: *Jul. Cesar. Pont. Max. Tiber. Nero Pont. Max. Vesp. Cesar Pont. Max. Marc. Aurel. Antonine. Aug. Ponti. Max. Heliodabalus high Priest. Aug. Adrianus Imp. Pontif. Max. Tit. Cef. Pontif. Max. Commod. Imp. Pontif. Max. Galerius Maximianus Pontif. Max. Flavianus Constantinus, Aug. Pontif. Max.* Beinge therefore in this manner Emperours, and Romane Pontif's, they neuer would permit any other head aboue themselues, in the Charch and religion of *Rome*, which in all ages was an enemie to Iesus Christ. For when the Apostles preached Christ to bee the High and Soueraigne Priest, the Eternall and Great sacrificer, without successour, after the order of *Melchizedec*, the Romane Tyrants tooke occasion, or at least their Lieutenants, to condemne Iesus Christ, for feare of impairing the authority of the *Cesars* high Romane Pontif's.

With what fury for the space of three hundred yeeres, were they excited against Christians, and the Religion of Iesus Christ, to maintaine their ancient Pompilian Religion? What answere was giuen to the Emperour *Theodosius*, by the Senate and Senators of *Rome*, when they were moued to change their Religion, and imbrace that of Iesus Christ? They shewed how they had bin in possession of their Pompilian Religion for more then a thousand yeeres, and that the alteration of Religion, was the raine of Common-wealths. For these reasons perfisiting in their old Romane Religion, they forbare to receive the Law of Iesus Christ.

*Pontifex Maximus.*  
In a booke intituled, A discourse of the ancient Religion of the Romanes, by William de Chave Bayly of Delphianu.

Catalogue of  
the *Cesars*, at  
the end of *Nicoporus Historie*.  
*Anno Dom. 410.*

## C H A P. X.

How the Bishops of Rome began  
their Corruptions.

In the Canons  
collected by  
Clement Bishop  
of Rome, 21.  
22. 62. & 95.  
Anno Dom. 93.

Alexander the  
first, Bishop of  
Rome, in the  
yeare of our  
Lord 210.

Sixtus Bishop  
of Rome in the  
yeare of our  
Lord 137.

Sylvestr Bishop  
of Rome.

Higinus Bishop  
of Rome the  
yeare 140.



Y these Histories we may easily resolve, that during four hundred yeeres and more, the Bishops of *Rome*, who dearm'd themselves Christians, could neuer draw the Senate nor Senators of *Rome*, to entertaine the holy Gospel. As also they could hardly conuert the Romane Idolaters from their old and inueterate Idolatries. For the Bishops of *Rome* were too busie in restoring the Iewish and heathen Ceremonies, about difference of meats, touching ordinances not to fast on Sundayes or Thursdayes; to inuent Table-clothes, Vailes, Vessels of gold and siluer, on Hangings, Tapiltries, and other ornaments of the Altar, worne out with old age, and to be burned, and the ashes to be laid vp in Fonts. Some also were mightily busied to renew the Iewish Ceremonies of vnleaue ned bread, hauing their mindes greatly turmoyled to corrupt the true vse of the holy Sacraments instituted by God, by the mingling of water with wine, and sea soning water with salt, to make it purgatory, and exorciz'd for the repelling of deuils. Othersome in like maner tooke great paines to ordaine Ephods of fine linnen, wherin to wrap the sacred Host: also to constitute Aubes, and other vestiments for the Priests in their sacrifices, of white, & no died colours. Some had their braines troubled to devise Feasts of dedication, and Consecration with Exorcisms, to drive away deuills with salt: and othersome to inuent Oyles and Vnctions, wherewith to corrupt the holy Sacrament of Baptisme.

Then

## The Bishops of Rome corrupted.

41

Then afterwards during the time of these tyrant Emperours, and great Pontifes, the Bishops of Rome, desiring to perpetuate their names, they wore out their braines in building of Temples, not to the honour of God, but to the names of men, and women, Saints by them canonized, at their owne pleasure.

Others were occupied in ordaining and decreeing, that the consecrated Bread or Wine falling to the ground, should be licked vp by the Priests, and the rest remaining to be burnd in the fire: and the ashes to be referud in a Reliquarie.

Some looke out for Chalices, that they should be of Glasse, and not of Wood.

Others instituted solenne ceremonies for the fourte severall seasons of the yeare, to bring Christians by this meanes vnder the seruitude of destinction of daies,

Others were studiously employed in ordaining the oblation, and consecration of Beanes: to solemnize Funeralls with Purple habites, after the forme of a Vestment called *Trabea*, which Idolaters vsed in their Triumphs celebrated to the honour of their Gods. The like purple Ornament is in use at this day amongst the Cardinals.

Others were occupied in deuising confirmation for little Infants, and to consecrate the Creame for Bishops only, also to honour extraordinarily the Bishop of *Hoffm*, by whose hands the Bishop of *Rome* is to be consecrated, with a kinde of Mantle called *Pallium*: and to inuent a number of other vnecessary Ceremonies, yea such as were opposite to the Euangelicall libertie, ginen vnto vs by Iesus Christ.

How was it possible therefore, for the first Bishops of *Rome* to drawe the Princes and Romaine Senators, to the Law of the Gospell, for shree or four hundred yeares after the Incarnation of Christ, when they laboured nothing else but to corrupt the use of the holy Sacraments, to restore the Iewish ceremonies, and the Idolatries

Fabius Bishop of *Rome* in the yeare 340.

Pax Bishop of *Rome*, in the yeare,

144. Zephaniah Bishop of *Rome*, in the yeare 200.

Calixtus Bishop of *Rome*, in the yeare, 280.

Eutiches Bishop of *Rome*, in the yeare, 262.

Red robes of Cardinals.

Silvest: Bishop of *Rome*, in the yeare 314.

## The Bishops of Rome corrupted.

Cronic. of  
John Baptista  
Ignatius.

Historiæ  
lib. 3. cap. 12.

Paul: Aenul.  
lib. 1.  
In the yeare  
412.  
In the yeare  
434.  
Bion, lib. 2.  
Dekad. 2.

tries of the ancient Heathen Romane?

They may here obiect one *Philip*, which some vaunt, was converted to holy Baptism, whose depraved minets gave occasion to the most authentick Historiographers, to esteeme him unworthy of the name of a Christian; Whereunto they adde *Constantine the Great*, that assembled the Counsell of *Nice*, but his residence was in *Greece*, called the Empire of the East, and yet he would neuer embrace the Character of Baptisme, to be regenerate by the blood of Christ, till he was threescore and fve. yeares old, when he was Baptised by an Arian Bishop of *Nicomedia*, named *Eusebius*: When the same *Constantine* was at the point of death. Wherefore *Sylvester* Bishop of *Rome* need not vaunt of converting this Emperour to the Faith. For the same *Sylvester* likewise would not be present in the assembly of the Counsell held at *Nice*, in the yeare of Iesus Christ 327. Howsoever the matter stands, we must ever haue recourse to the truth of Histories, wherein is recited the answer which the Senate, and Senators of *Rome* made to the Emperour *Theodosius* more then threescore yeares after the death of the said *Constantine the great*: to wit, that they would not receiue the Law of Iesus Christ, but rather obserue their ancient *Pompeian* Law, to aviod the ruine of their Common-wealth through a change, and alteration of Religion: Wherefore it must needs bee inferred, that the Law of GOD was not received nor approved at *Rome*, by the Senate and Senators.

Now we must come to the subseuent times. After the decease of *Theodosius*, the Romane Westerne Empire began so much to decline, that in a short space, it was cleane extirpated by the Vandals and Alands, who were the first that sacked *Rome*, in part burned it, and carried away the Emperour *Theodosius* owne daughter, whom they married to *Atolpus* King of the Gothes. Not long after succeeded the *Hannes*, and then *Attila* King

King

King of the Gothes, which usurped *Italia*. About this time the Occidentall Romane Empire was stript of all Germany, Dacia, Sarmatia, and all other tributarie Provinces even to *Dambius*. *Spane* also, *Aquitane*, *Gascoyne*, *Burgundie*, and all the *Gaules* reuolte from the Romane Tyrannie.

Then came the *Astrogothes* with their Kings, *Valamir*, and *Theodemir*, *Theodoric*, with other Barbarians and Infidels, as likewise the *Visigothes*, all usurpers successively in *Italia*.

After this raigned *Totilas*, who entred, sackt and burnt *Rome*, and all *Sicilia*. At last the *Lombardes* came to raigne, conducted by their King *Albini*, who usurped ouer all *Italia*.

These barbarous, Idolatrous, and Infidell Nations were as Gods scourges, ordained to punish the Romaine Idolaters committed by them, who had received the knowledge of the holy Gospell : and yet ranne astray from the true adoration and worshipe of God, violated and corrupted the holy Sacraments by their humane inventions and fictions : in like manner to punish the obstinacie, and infidelity of the Emperours and Senators of *Rome*, who first by their Officers, and Lieutenants Deputies, had caused Iesu Christ, and his holy Apostles to bee crucified : daily persecuted the Christians, and euer opposed the Law Euangelicall, to maintaine their Pompilia Religion.

We may therefore resolute, and conclude, that for the space of foure hundred yeares, the Romane Church of Emperours and Senators were alwaies opposites and enemies to the Law of Iesu Christ.

Afterwards when the VVesterie Empire was extinguished for three hundred yeares or thereabouts, that *Rome*, and all *Italia* was rulede and gouerned by Kings, Princes, and Dukes, that were Infidels, and Idolaters, which was by the *Vuandales*, by the *Gothes*, by the

*Procop. lib. 3.*  
Of the wars  
of the Vuandales  
in the  
yeare 486.  
In the yeare  
550.554.

*Paul Aemil.*  
*lib. I.* in the  
yeare 568.

Hunnes, Ostrogothes, Visigothes, and Lombards, for the space of seauen hundred yeares or thereabouts after the Incarnation of Iesus Christ there was no Emperours, Kings nor Princes at *Rome*, that would embrase the Law of Iesus Christ. The which I desired briefly to produce, to the end the Reader, might not thinke it strange, though I here set downe how the sacrifice of the Masse tooke originally, from the auncient Ethnicke Religion, Instituted by *Numa*, more then seauen hundred yeares before the Incarnation of Iesus Christ: and that since also the same sacrifice hath beeene continued by the Romane Idolaters, hardened and inuerterated in their Pompilian Religion, which they would neuer abandon nor give ouer.

## C H A P. X L

*The first greatnesse of Popes; prouing Anti-christs, and bringing in the sacrifice of the Masse.*

In the yeare,  
572.  
*Platine Bland:*  
volasterad.  
*Paul: Aemil:*  
lib. 10.  
*Bland: lib. 10.*

**N**ow, to the end nothing might be concealed out of the Romane histories, to obscure the clearenesse and sun-shine of truth, during the Tyranny and usurpation of the aboue mentioned Nations, there was erected in *Italie* a petty Exarcate at *Ravenna*, which stood for an hundred eighty three yeares, till it was supprest by a Pope, who was inuested in the same, & encroachte vpon *S. Peters Chaire*, by a Donatidir or Dismission wrought by *Petyn* in the yeare 758. in requitall of the Tyannie viced by *Zacharias*, a Greeke Romane Pope, who depriv'd the true heires of the Crown of *France*, which were

were *Chilperic*, or *Childeric*, whom hee shut up into a Monasterie, to confirme the Kingdome vpon the said *Pepyn*, sonne to *Charles Martell* the Bastard. This Donation of *Pepyns* bestowed on the great Romane Pontife, was the first Originall of the exaltation and eminencie of the Romane Popes, who to this day remaine the Exarcate of *Ranenna*, since about eight hundred yeares, with many Townes along the coast of the *Adriatick*, assign'd ouer to them by *Pepyn*, against the expresse prohibitions of *Constantine*, then raigning Emperour of the East in *Greece*.

While this petty Exarcate continued at *Ranenna* a long time before *Pepyns* Donation, the Bishop of the place seeing that there were no more Emperors at *Rome*, tyranniz'd and gouern'd by barbarous and miscreant Nations, began to lift vp his hornes, so as hee would be preferred before the Bishop of *Rome*, and stile himselfe head of the Church, both he and his successours Bishops of *Ranenna*, while the Exarcate lasted. This was the first petty Antichrist that assynd a Tyrannie in the Church, purusing the terrestriall Tyrannie of his Exarcate.

After him rose another great Antichrist in *Constantiople*, named *John*, Bishop of the place : who perceiving the Occidental Empire of *Rome* cleane extinguished, and that of *Constantiople* risen to a great heighth, he grew also affected to worldly Tyrannie, and conformable thereto erected one Spirituall in the Church of Iesus Christ. By a Councell held for the purpos, hee denounced himselfe to be Oecumenicall Bishop, which signifies generall, and head of all the Church. But presently after, the great Romane Pontifes tooke so good a couris hercyn, that by treason the Emperor *Mauricius* was cruelly slaine in *Constantiople*, himselfe, his wife, and family, by that wicked *Pbocas*: who, for recompence of this abominable Murther committed, by the notice and intelligence of their Church of *Rome*, always contrary to Iesus Christ, caused Boni-

*Blond. lib.1.*  
*Decad. 2.*  
*Paul. Exul.*  
*lib. 2.*

The first apparant Antichrist.  
In the yeare  
588.

*Sabellie.*

In the yeare  
600.  
*Blond. lib.1.*  
*Greg. lib.4.*  
*of epist. ch. 29.*

In the yeare  
604.  
*Platin.*  
*Sabellie.*

In the year  
613.

Math. 26.

Math. 13.  
Luk. 11.  
Marc. 2.

## Antichrist and the Mass.

face the third of that name, to be declar'd head, and Generall of the Church of God, usurping the Authority of the great and eternall Sacrificing high Priest, the onely Spouse, and head of his Church Iesus Christ. Who could better resemble Antichrist then he that assumes a Tyrannie in the Church of God, a *Poligamie* in the Church, the Spouse of Iesus Christ: ascribing to himselfe that power, which Iesus Christ reserv'd for himselfe, to reside perpetually with his Church, by the power and vertue of the holy Ghost, for the conduct and gouernement of the same.

May not he rightly be term'd Antichrist, that labours directly to oppole the holy Gospell of Iesus Christ, who forbade his Apostles, when he sent them to Preach the Word, that they should not constitute a Monarchie in the Church, as the Princes, Kings, and Tyrants of the earth are wont to doe? That none of them shoulde presume to bee called head, or greater then the rest; but that they shoulde all be humbled as brethren: being assured that they had one onely Head, and one heauenly Father, who would dwell and continue with them for ever, to conduct and inspire them in his holy will?

Is not he truly an Antichrist, that will term himselfe to be Iesus Christ's successour to the chiefe Pontificacie, and to the souveraignty of Priesthood by him administred, which dignitie he reserv'd onely to himselfe, he remaining eternall and high Priest for ever: Who left no successour in his dignitie, as *Aaron* and his successours did, to the dignitie of the Iewes high Priesthood; but according to the order of *Melechisedeck*, King, and high Priest, without any successour in his dignitie.

Wherefore O you Romane Antichrists, why have you assur'd the dignitie of high Priests, as Heads and Souveraignes of the Churche of God, and usurpe the authority of Iesus Christ, causing your selues to be entituled, most happy, and most reverend Fathers, and Popes, having founded

founded a Colledge of petty purple Pontifes, to elect a great Pontife or high Priest: but to the end to renew the ancient Ethnick Romane Religion of *Natura Romana*, the first founder and erecter of your Pontifical dignities.

About the same time that this cruel murderer *Phocas* set up Antichrist in the Romane Church, *Mahomet* rose up in the Church of *Arabia*, instructed by *Sergius* a Monke, about the yeare 620. For this Apoliticall Heretick perciuing the whole Law of God to be corrupted by humane traditions, and the holy Gospell contemn'd: also the Sects, and diuers heresies, planted as well by the Jewish Pharisies, Esséans, Saduces, Masbuthians, Galileans, Hemerobaptists, and Samatitanes: as also by Christians, the Symonjacks, Nicolaitans, Cerinthians, Menandrians, and Ebionites, the Valentinians, Cerdonians, Marcionists, Montanists, Cataphrigians, Tatians, Eusebites, Seuerians, Artemonists, Porphirians, Helcheites, Nouatians, Sabellians, Chiliaists, Paulianists, Machees, Antoniusfautes, Arrians, Eunomians, Macedonians, Eunomiotheophroniens, Eunomocœutichians, Etiens, Donatists, Luciferians, Patripassians, or Theopatiches, Photinians, Marcellians, Paulosomofetans, Apollinarists, Iouianists, Pelagians, Platirians, Anthropomorphites, Nestorians, Sabbatians, Acephalians, Acarians, Olympians, Quaternians, Monothelites, and other Hereticks, having corrupted the true vise of the Sacraments ordyned of God. And seeing also, that the Sect of the Messilians, especially prospered in their ceremonies, taken partly out of the lewisch Law, and partly from the Panyme Idolatries, hee inuented the high decrees of the Alcoran, wherein hee employed many Chapters and Articles called *Ascares*, which are like Canons and Rules of the Mahumetan Religion.

This briēe and compendious discourse of the Romane History, I thought requisite to recite, before I began to describe

The cause of  
Mahomet's ori-  
ginall.

Looke the  
Ecclesiasticall  
History.

Hereticks in  
the Church.

*Of the Masse in particular.*

discr<sup>e</sup>ibe the originall of the sacrifice of the Masse, that thereby I might induce the Reader to understand the tru<sup>t</sup> of the matter: how the Romane Empire was gotten<sup>d</sup> till the declination of the same, which was about the yere of Christ 410. and how the barbarous Idolatres usurpt it since, for the space of 300. yea<sup>r</sup>es: as also the Antichristis haue bee<sup>n</sup> rais<sup>d</sup>, whiche still enjoy it at this day, and haue done for some ffe hundred yea<sup>r</sup>es past.

## C H A P. X I L

*Of the Masse in particular,  
with her true Originall.*

Originall of  
the Masse:  
with expofi-  
tion of the  
word.

Dan. 11.

4. Kings 11.

*Meffa.*

*Meffell.*  
Hell.

**H**Or beginning to this our briefe *Miffell* *Treatise*, we must first expref<sup>s</sup>e this terme of *Masse*, called by the ancient Romanes *Miffa*. Some haue preferr<sup>d</sup> this *Miffall* *Sacrifice*; to take originall from the Hebrewes: alleadging that place of *Danell*, when he speakes of *Mazzin*, as if by *Mazzin* they would signifie the *Masse*. But this word in ſence, stands farre from the *Miffa* or *Masse*: and there are ſome Hebrew words which come farre nearer to it, as *Messa*; which by interpretation is *Conculcation*: of which word mention is made in the *Historie* of the *Kings of Iſraell*. There is alſo an other Hebrew word very conformable to the vulgar terme of *Meffel*, which is *Miffal*, and that is *hell*, or the *graue*. But I ſuppoſe the great Romane Pontifes would not deriu<sup>e</sup> the originall of the *Sacrifice* of their *Masse*, from the Hebrewes, because then they muſt acknowledge the *Masse*, or their *Miffell*, to be a *Conculcation* or *extortion*, an *hell*, or a *graue*. And to ſpeak but tru<sup>t</sup>,

the

the Author of the Romane Religion *Numa Pompilius*, never thought of the Hebreves, when he first instituted the Masse : neither can this word *Missa*, or *Messe*, take originall from the Greekes. Because there is no sacrifice of this name or title, though some haue brought in a colourable reason from this Greeke word *Myzain*, which is to say in French; to hide or keepe in secret: as if the *Messalum* Sacrificers received from the auncient idolatrous Greekes, to mumble secretly the principall words of their Masses, that the Auditours might not heare them: but they vsed to murmur and whisper betwixt the teeth, the Canons, and some speciall words, which neither themselues, nor they that looke on vnderstand. Neuerthelesse, neither the Hebrew nor Greeke words cannot properly be applied to the *Missall* Sacrifice. And therefore we must repaire to the true etimologie of the word *Missa*, or *Messe*, drawne from the ancient Latine Romanes, who vsed these words, *Missus*, *Missa*, *Missilis*, and *Missio*: euen as in French we have *Messager*, *Message*, and *Messines*, for letters sent. Wherefore, when the ancient Romane Idolaters meant to dismissse the Assistants at the Sacrifices celebrated, they pronounced in the end these words. *I. licet Missa est: depart*, tis permitted, and so the Assembly was dismissd to goe home. But in time, because this note signified a pleasing release of the people, to goe home to their houses, being a chearefull, and acceptable sound, it was supprest, and the Sacrifice honoured with this terme of *Missa*. To confirme this point, two thousand yeares being now come and gone, these words are pronounced at this present day. *Ite, missa est*, which signifies a leaue giuen to the company or assembly, to depart: so as they themselues, which frequent these Temples, so soone as they heare this pleasing note, *Ite, missa est*, commonly they skip and leape for ioy, being assured that they are then licenced to goe to dinner.

The Arabians, and Mahumetists, instructed for a long

H

Masse drawne  
from the an-  
cient Latine  
Romanes.

Amongst the  
Greekes the  
Priest ha-  
ving dischar-  
ged his func-  
tion, spake  
aloud in this  
maner.

*Laisis Apbets*,  
as if he dis-  
charged the  
people.  
*Apule. lib. 11.*  
*de Asin. sive.*

time

## Of the Masse in particular.

In the booke  
of the de-  
scription of  
Africk, by  
Iohn Leo Afric-  
anus.  
Messa of the  
Turkes.

Messelmanns, in  
the booke of  
the great  
Turks Court,  
by Frier An-  
tonie Goffrie.

In the booke  
of the aboue  
said,  
Messen,  
Messa.

Pontif. lib. 1. of  
Commenta.

time by the Monke *Sergius*, as formerly we cited, hold  
this word of *Messa* in great esteeme. By which word they  
haue nominated three Townes or Cities called *Messa*,  
situuated vpon the Ocean shore, vpon the Cape, where  
*Mount Atlas* takes his beginning.

Neere to the same Townes, in the Suburbs, there is a  
Temple much reverenced by the Turkish Idolaters, be-  
cause they beleeue, that from *Messa* should come the  
righteous Pontife, promised and prophesied of by *Ma-  
homet*: they also thinke, that about that quarter or shore  
of *Messa*, *Iouas* was cast vp againe, after his being swal-  
lowed vp by the Whale. Furthermore, they so highly e-  
steeme this name of *Messelmanns*, as we doe the name and  
title of Christians. Intimating by this word *Messelman*,  
as much as fau'd.

Moreover, the Mahumetists honoured their Priests  
with the name of *Messa*, calling them *Messen*, and their  
Temples *Messius*, or *Moschines*: Wherefore, they that  
publish't the Anatomic of the Masse, the Centons, the  
Foundation, Augmentation, and embellishing thereof,  
could not but write with speciall reverence, in respect of  
the ancient Pompilian Religion and the Alcaron, Institu-  
tions of *Mahomet*.

After we haue thus decided the word of *Messa*, or of  
in the Romane tongue, to be derived from the auncient  
Romane Idolaters, and not from the Hebrewes nor the  
Greekes: we must now discend to the vestments of these  
Messian Sacrificers. But by the way, we must not omit  
the name of *Ponifice*, or *Ponifex*, taking also it's originall  
from the Romanes, as we declared in our Commentaries.  
The stile also of Pope proceeding from the ancient Idolat-  
ters, who vfed to entitle their God *Iupiter*, calling him  
Pope *Iupiter*, but especially the Bithinians and Scithians.  
Which word *Papa*, comes from the Greeke word *Paps*:  
which is to say, great Father. As also the true title sub-  
scribed to any sutes presented to the great Romane Pon-  
tifice,

title, is: Most blessed Father. The next purple Pontifes are termed, most reverend Fathers, and petty Bishops, reverend Fathers: all of them retaining this word Father, or Pope, Great Father, which was wont to be a common name to all Bishops: but afterwards the great Romane Pontifes reserved it onely to themselves. Another title is also retained for the Demie Bishops termed Curates, who are superintendants in every Parish, borrowing this nomination, from the ancient Romane Curates: which is to say, a rasing, or shauing, because the ancient Curions and Sacrificers were cut, and shauen in their heads, after the Babilonian manner, or of the Herculean Pontifes, called for this reason *Stephanophores*, as wearing a Crown upon their heads. Neuerthelesse, by the reason that all the members of the Missall Sacrifice, derive from the Pompilian Religion<sup>8</sup>, wee should wrong the ancient Romane Idolaters, to take from them the originall of these names Masse, Pontife, and Curate, as may be iustified by the Romane Histories.

As for the vestment of Missall Sacrificers, *Natus* ordained that it should be white, called by the Latine word *Alba*, an Aube: which name of *Aube* continues to this day, for the vestment of him that sacrificeth and celebrates Masse. Moreouer, aboue his Aube, the Priest was appointed to weare a Tunickle painted, and aboue that the ornament of a Pectorall of copper or brasse, afterwards changed into gold or siluer, which the Missalists terme a Chasuble. They also vsed a vail to couer their heads, when they sacrificed called *Amictus*, first instituted by *Aeneas*.

These are the principall vestments, instituted by *Natus* more then 700. yeares before the Incarnation of Iesus Christ. Tis true, that since, there haue beeene many Jewish ornaments added, as the *Stole*, *Ephod*, *Zone*, or *Cinture*, the *Myster* or *Theare*, and some other decorations, the better to pounce, and set forth the great Babilonish whore.

H 2

But

A Curate.  
*Curia*, a Priest,  
or Curat, who  
in his Cure,  
that is, in his  
Parish had  
the care of sa-  
cred celebra-  
tions.  
*Tit. Lini. lib.*  
1. *Decad.*

*Tit. Lini.*  
*Feneſt. Pomp.*  
*Lett.*

*Aube. Alex. ab*  
*Alex. lib. 4.*  
*chap. 17.*

*Super tunicam*  
*aneam pectori*  
*regumen. 1. Da-*  
*cad. 1.*

*Virg. lib. Ab-*  
*neid. 3.*  
*Purpuras vel are*  
*comes ad oper-*  
*tus missalis, ca-*  
*site ante aras*  
*Pluribus ve-*  
*lamus amictus.*

## Of the Masse in particular.

Titelman. in  
traflat de expo.  
Myster. Misſe.  
et Gab. Egl. in  
lib. de exposit.  
Misſe.

But the Missalians desirous to alter the original of their Missall vestments, pretend that the *Aube* is a figure of Iesus Christs conuersation in the flesh, or the purity of his body incarnate in the wombe of the virgine. Others interpret the white colour, to signifie chastity and continuencie. Some minding to mocke, and make Playes sophistically of the Passion of Iesus Christ, say, that by the *Aube*, the white Robe is represented, which was offered by *Herod* to Christ, when he was sent back againe, like a foole to *Pylat*. *Philo* the Jew, a more worthy Philosopher, in his Treatise of *Dreames*, subtilly deuileth, that the *Aube* signifies the solidity of the most resplendant light of the Dyetic, which he calls *Ens*. The linnen also wherof the *Aube* is made, they expresse for the subtily of the Scriptures. As for the *Amict* inuocated by *Enreas*, they adulterate it, for the Vayle wherewith Christ was couered, when the Iewes mocking him in *Capbias* house, did smite him. *Tuilmans* one of the subtilest Missalians, deuileth, that in the *Amict*, Christs Deuinity, concealed in his humanity, was intimated. Some likewise confess, that the *Amict* was subrogated in stead of the Iewish *Ephod*, by the *Zone*, *Maniple*, and *Stole*, which are three Ligaments, they vnderstand the three Cordes wherewith Christ was bound, and drawne before the high Priests: and after that, before the Romane Lieutenants in *Iudea*. *Biel* another pregnant Missalian, by the *Zone*, conceives the rods wherwith Christ was scourged: By the *Stole*, extended in forme of a Crosse, there was signified the Gibbet or Crosse, which Christ bare vpon his shoulders. The *Maniple* also which he weares on his left arme, to figure the band of loue, wherewith Christ was bound. Another Mummerie they haue for the *Zone*, wherewith the *Aube* is trussed, and this signifies the band of Gods charity. The *Stole* put ouer the *Amict*, at the Missalians necke, in forme of a Crosse, deciphers Christs obedience, euen to the death of the Crosse. The *Maniple* worne on the left hand,

hand, signifies the reward of Christ's eternall felicitie. Other sophistries there are vpon the Amict, as that it represents faith: the Stole humility and obedience: the Maniple, the vigilancie and hearty deuotion of the Missallian Priest. *Tutilmor* hath another subtle devise for the Maniple worn on the Priests left hand; which as he saies, doth expresse the battaile and power of Christ, againt all visiblie and inuisible dominations, being as a buckler against all temptations: and the Buttons of the Maniple, portend finall perseuerance.

He also further sophisticates, that by the left hand is vnderstood the humane infirmitie of Christ, which being tyed with the Maniple, that Christ is tyed and bound by his diuinite, like a mad man. *Brunius* another Missallian Doctor, fantascaties, that by the Maniple is inferred the Missallian Priests speciall care to drive away bad affectiōns: or else that it figures the Cord, wherewith Christ was bound by the Iewes; and that the Stole is a figure of the Lords yoake, which the Masse-priest must weare garnisched with the Armes of Iustice on the right and on the left hand. The other painted Ornament instituted formerly by the Magitian *Numa*, they disguise by the name of a Planet, as an errant Vestment; otherwise called a Cap, or Chasuble, which they say resembles the Purple Robe presented to Christ, in *Pilates* Hall, when they mocked and called him King of the Iewes.

There is another sophistrie, how this Vestment implies the Nature of Christ, wherein the Deity was couched. *Philo* the Iew immitating *Plato*, interprets this Vestment so adorned with colours, to be a Figure of the signes, and celestiall Starres. Now the Masse-Priest being roabed, with his Aube, Amict, Zone, Maniple, Stole, and his Chasuble, or Cap of diuers colours; he must stretch out his armes, to play two parts at an instant, represented by the Chasuble, whose quātter before, is leſſe then that behinde, figuring herein the Primatiue Church, from *Abel*

*The Masse diuided, with*

till Christ, and by the after part more ample, and enrich'd with the signe of the Croſſe Christian people are ſignified. This Chafuble muſt be ioyned to the Amict, which was in the beginning in the head, to repreſent the coniunction of Christ with his Church. The Aube alſo muſt be corespondent to the Chafuble : to intimate how Christ applied himſelfe to our infirmities. Besides, the aboue mentioned Veſtments, Philo the Jew addes a Myter, to declare the Meſſiahs roiall Diadem, who muſt haue their heads annoiſhed with Creame, or ſacred Oyle, to ſignifie the Priests dignitie : which Mytrall Ornament, is only preſerued for eminent and higher Priests.

*Philocrit. lib. de  
profug.*

*Apul. lib. II.  
de laſio avari.*

*Præclus in lib.  
de ſacrific. &  
Gag. Præcl.  
Platoni. Catal.  
Eius aqua  
asperſione, pec-  
cata, preferrim  
per iuris, men-  
dati aquæ dilui  
credebat.  
Blond. lib. de  
Rom. trium.  
Quid lib. Faſt. 3*

**C H A P. XIII.**  
*The Masse diuided, with the true nature of ho-  
ly water.*

**N**ow we muſt diſcend to the diſcription of ſeuerall parts of the Maffe, whose head and origiſtall we will partiſcularly ſet down according to the truthe. First of all in thoſe which are called high Mafſes, celebra'ted on Sundayes, the Miſſalian Priests, retaine ſomewhat of the Pompili'an Religion, as to exercise a luſtrall water, caſtled holy Water, wherewith to beſprinkle the aſſiſtants or beholders at the Sacrifice. The coniuration and exorcisme iuſtituted by *Numa*, was of ſea or ſalt water, because (ſaid he) ſalt did participate of the fierie Naſure, or of Fire, very proper to purifie. For this reaſon, the Ancient Romane Idolatres, beſprinkled this ſalt exorciſed water, as a Mercuriall expiatory and Purgatory wa-  
ter for popular offences, eſpecially for periurie and lying. To preſerue this coniſcrated, and exorcized ſalt Wa-  
ter, they had two ſorts of Holy water Fonts : One was  
large nor moueable, but placed at the entrie of their Tem-  
ples,

gles, where they adored their Images, that so they might sprinkle those which entred into the same Temples. The other was a portable Font, to conueigh therein Lustrall water into any part of their Temples or houses, that they might be watered with it, for their expiations, and purifications. They that were to celebrate Mass, if it were to the inferiour gods, it was enough for the sacrificing Priest to sprinkle himself with that Lustrall water. But if the Priest celebrated Mass, to the superiour gods, hee must bathe his whole body, and wash all his members therewith.

Furthermore, he was prohibited, not to vse this Lustrall water for any other purpose, but for expiations, & purgations. Conformable to which Pompilian constitution; *Alexander* the first of that name, next successor to the Apostles of Iesus Christ, and one of the first corrupters of the holy Sacraments ordained by God, continued this Idolatrie, of consecrating and exercising Lustrall water with salt, to repell devils. Neuerthelesse, the better to maske Pompilian Magicke, he framed this comparsion: so it is, said *Alexander*, that the ashes of an inviolated red Cow for sacrifice, mingled with Fountaine water, purified the people of the Iewes, and therefore by a more preualent reason, water exorcized with salt, must needs purifie Christians, and drive away devils.

Was not this a violating, and corrupting of the holy Law of God, to content and please the Romaines, tainted with the auncient religion of *Numa Pompilius* the Magician? If *Alexander* had not yelded to the vse of salt, instituted by the auncient Idolaters for lustrall water, he would rather haue followed the Lewish ceremonie, and ordained Ashes to consecrate the water of expiation. For if he thought to disguise it by the Miracle of *Edizew*, that purified the water with salt, *Mosser* also did the like, with the wood which was brought him, when the people of Israel were distrest for sweet water to drinke. But

Fontis of two  
sorts.

*Dix superis sa-  
tra facilius,  
corporis abluti-  
one purgabatur:  
cum vero infe-  
ris tyndum e-  
ras, sola asper-  
sificiebat.*

*Blond.lib. 1. de*

*Rom. trium.*

*Macr. lib. 3.*

*Satu. chap. 1.*

*In Dely A-  
polini templo  
precipua erat  
aqua sacri-  
ficiantium v/si  
accommodata,  
quam ad a'ios  
v/si haufi'e  
magi' cymini  
inflar erat. A-  
lex. ab Alex: lib.  
4. 2. 17.*

*Platone.*

*Si cuius vitula  
asperfus popu-  
lum Iudeorum  
mandabat, mal-  
ta magi' aqua  
salt' conserfa  
populum saneli-  
ficiat, & infidias  
Diaboli auertit  
ea, a quam, de  
conferat.*

*di simil. 1.*

*The Law of  
God corrup-  
ted.*

*Numb. 19.*

*4. King. 2. 2.*

Exod. 15.

Numb. 19.

Hist. trip. lib.  
6. cap. 35.Valentinian  
the Emperor  
against holy  
water sprin-  
kle.Salt holy wa-  
ter very aunc-  
ient.Against the  
salt lustrall  
water of A-  
lexander Pope  
of Rome.

in these miracles no mention is made, that *Elizens* or *Moses* instituted any lustrall water to purifie the people of the Iewes. And we cannot finde, that there was euer any lustrall water amongst the Iewish ceremonies, but only with Ashes of the victime offered for sacrifice. And therefore *Alexander* and his followers must needs acknowledge, that the inuention of salt water exorcizd for the remission of finnes, tooke originall from *Numa Pom-  
pilius* more then 700. years before the Incarnation of Christ. This lustrall water was so religiously obserued by the Romane idolaters, that more then 360. yeares after the Incarnation of Christ, it is related how *Valentinian* the Emperour entring into the Temple of the Godlesse *Fortune*, a Priest who was Guardian of the same Temple, sprinckled some of this holy Lustrall and salt water vpon him, which he tooke out of a Font at the going into the Temple: wherewith the Emperour being angred, strooke the Priest with his Asperges in his hand, alleag-  
ing how twas rather defiled then purifid.

By these true Histories the Missallians may boast, that the first part of their Missall sacrifice is very auncient indeed; and that their holy-water Fonts, and their lustrall salt waters of expiation, proceed from the auncient doctrine of *Numa Pomplius*, but not from the Euangelicall doctrine of Iesus Christ, which they tearme a new Doctrine, and the New Testament, differing from the ancient Iewish ceremonies, and heathen idolatries. And though I cannot sufficiently wonder, wherefore *Alexander* presumed to renew the Pomplian Idolatrie, considering he had meanes to restore the water ceremoniall after the manner of the Iewes; and in this doing, to follow rather the law of God, then that of *Numa Pomplius*: for he had easie meanes to get Ashes wherewith to compound a lustrall water after the Iewish forme: nay, pretious and sacred Ashes: which is to say, Ashes referud in Reliquaries, comming from vailes, napkins, and consecrated vels,

self, which Pope *Clement*, *Alexander*'s predecessor, forbid to be applied to any prophane vse, but when they were confus'd with time to burne them in the fire, and the ashes to be preserued in the Baptisterie. Yet were these sacred ashes, to incite *Alexander* to restore cinderall & lustral water after the maner of the Jewes, if he had not bin so addid to salt, & found a better relish to maintaine the anciente idolatrous Romane religion. *Alexander*'s successors, might haue gotten other ashes, that is, from the round azimall consecrated Hostes, which the high Pontife *Higinus* appointed to be burne, if falling to the ground, they could not be lickt vp by the Massie-Priest, & the ashes of the said Hostes to be laid vp in a Reliquarie. He might also haue had other ashes of Ratts or Mice, or other creatures, whens they devoured the said Hostes, ordain'd to be burned, & reserved in a Reliquary. Wherefore seeing *Alexander* would not follow the ceremoniall law of God, to institute a salt holy & exorcise water, at least why did he not emplore the salt with the host of the Massie Priest, which they say they offer to God as a sanguine sacrifice? Indoing so, he had imitac'd the Moyseacall ceremonie, wherein they were commandment to offer salt in all sacrifices, and to sprinkle therewith the sacrifices that were emmolated for safetie. But if *Alexander* & other his successors had followed the law of God, they could haue added nothing of their owne braine, they could haue no memoriall nor renoume of their owne institution. And therefore in this respect they would in nothing follow the law of God, but contrariwise, they prohibited the vse of salt with their round consecrated Hostes, to celebrate their missall sacrifices. They also forbide the mingling of ashes in their lustral waters, that in all their Institutions, they may not be thought to haue taken any thing from Gods prescription, neither from the law of *Moyses*, as also much lesse, from the Law Evangelicall of Iesus Christ; they thought to attribute these inventions merely to themselues, though they had their originall from the anciente heathen Romane Idolaters 700. years before the Incarnation of Christ.

Ca: Omnes de  
confessore: di-  
scuss. 4. & cap.  
Alaria & cap.  
Unguentum: 4.  
diffinit. 1.

cap. Alaria: de  
confessore: Di-  
scuss. 1.

de SS. cassio:  
Miss:

Lxxit. 3. v. 15.

The reason  
why new Ido-  
latries were  
invented.

## The Procession of the Masse.

True holy  
water for  
Christians.

Heb. 9..

Epiph. lib. 1.  
tom. 1. sec. 9. &  
17. Cont. her.

2. Part of the  
Masse,  
Procession.  
Platina.

*Tit: Liu: in  
his Decades.  
Supplicationes,  
quis nos pro-  
fessiones voca-  
mus, sicut  
circa delubra  
sanctaque & pul-  
sanaria, in qui-  
bus bonos dys  
dabatur, prece-  
dentiibus pueris  
ingenuis ac Sa-  
geratibus cora-  
mitis, ac laure-  
am tenentibus  
manum, voce  
quadrata ca-  
nentibus, &c.*

To resolute this first Missall part, it were much more expedient; O you Missallians, in stead of your sacrifices and exorcisms of salt water, wherewith you sprinkle the people, to preach purely, and sincerely the holy Gospell, and to teach Christian people, that the true purification & washing away of sin, depends on the blood of Iesus Christ, which is powerfull enough to repell devils, to deliver vs from hell, to preserue vs from eternall death, and to wipe out in vs every spot and blemish of sin: without vsing exorcisms, or coniurations with salt, to drive away devils conforimable to Pom-pilian Magick, & the heresie of the Samaritans, who thonght themselves purified by those, and washing with the same e-  
very day.

## CHAP. 14.

### The Procession of the Masse.



After the Asperges is sung, the lustral exorcizde  
water sprinkled vpon the Altars, the Images,  
and all the assistantes at a Masse, then followes  
Procession, which is attributed to *Agape*  
the Romane Pope: But this was Instituted a-  
bove a thousand years before him; for the ancient Romane  
Idolaters called it Supplication: A forme Instituted by *Numa* to goe on Proceslion, either to appeale the iwrath of the  
goddis, to obtaine peace, or to pray vnto God for the fruits of  
the earth; the order was in this manner: First before the Pro-  
cession walke certayne young children, then the Sacrificing  
Priests clad in white Surplices, singeing Hymnes, Psalms, and  
Canticles to the honour of their gods. Then marched the high  
Priest, or *Curio*: Then marched the Romane Senators, with  
their wiues and children: and sometimes the common peo-  
ple assisted. There was commonly carried about in Proces-  
sion, the Shrine or Reliquarie of god *Janus*, or of *Minerva*, by  
some Priests clad in white Surplices, with blanck heards, and  
thercon

thereo weareing crownes. This Croyne was of such reverence and esteeme, that the Emperour himselfe *Commodus Antonius* high Pontifex, caused his head to be shauen & cut round, expresaely to carry the Cabinet of god *Amis*. Before the Cabinet or Reliquarie, went a Cierger, carrying a light Taper in his hand. When the Procescion went along through the streets, there were seats erected, to serue for stations or places, where the Priests, which caried the reliks were apointed to rest & take breath. When the Procescion was ended, the Temples were opened, the Altars & Images perfum'd with Incense, and the reliques of their gods shewed. On those dayes, when the Procescion went abroad, a Feast was celebrated, the shops were closde vp, the Hall of Iustice shut in, and the prisoners vnshackled: who can better discipher the order of Procescions obserued euen at this day, by the Missallians Instructed from father to sonne in the Pompilian religion. What other Author can be alleag'de touching the ceremonies performed in Procescion, except *Numa Pompilius* himselfe? If the Missallians sought not out further, for their crowned shauen crownes, and white Surplices which the ancient Egypitian Idolaters were wont to vse: the Priests of the Goddesse *Isis*, or the Babilonian sacrificers, wearing their heads and beards shauen. As for the Law of God, the contrary thereto was obserued, and the sacrificing Priests were forbidden, to cut their heads or haire round, and to shauue their heads. And as for the Law of the Gospel, there is no such like ceremony commanded by Iesus Christ, nor by his Apostles: they must therefore needs proceed from the ancient Pompilian Religion: For other things in the Procescion, they haue added the carrying of the Crosse or Banner: this Banner was tearemed by the ancient Romane Idolaters *Labarum*: which was reputed a sacred ensigne, so much reuered by the Dictators and Emperours, as also by the souldiers that went to the wars. *Antenor* first pictured in that Banner a Sow, by reason of the name *Traie*, which in the vulgar Italian tongue signifieth a Sow: which ensigne *Antenor* yowled and dedicated in

men, sub sequent maximo Pontifice vel curione: deinde sequentibus patriciis ac senatoribus cum contingibus & liberis pluriusque coronatis.

April. 16. 17.

de A. s. ant.  
Bland. lib. 2. de  
Row. trium. A-  
lex. ab Alex. lib.

5. chap. 27.  
In the books  
of the dis-  
course of the  
ancient Ro-  
maines Reli-  
gion.

*Lamprid. Apul.*  
*lib. 11. de Afim.*

Alex. ab Alex.  
lib. 50. chap. 27.  
Herodote in his  
Historiae.

Jerom. in his  
Epist. ad Iudeas  
in Babylonem  
abducendas.

## Advantages.

deraditore, non  
barbam vollito-  
re. Lewis. 19.

*Nec in gyrum  
et extenuum*

attendebitis co-  
muni vestrum,  
nece radetis bar-  
bam.

## The Procescion of the Mass.

*Ex libris Missa-  
e ad. Orlan-  
ianum Augu-  
stum Apul. lib. 2. de  
Afin. sur.*

In the said  
booke of the  
Religion of  
the ancient  
Romaines.

*Ex Missa-  
e ad. Orlan-  
ianum Augu-  
stum Apul. lib. 2. de  
Afin. sur.*

the Temple of *Inno*, Queen of the Iessuens: because the Sow, was the consecrated Victime to the same Goddesse. The old Romans afterwards cauiled a *Menorium* Caduceo to be drawn vpon the Banner whereon was painted the picture of two Serpents coupyed together: then was an Eagle portraised for the Ensigne of the Romain Empire: but *Constantine* the Great, Emperour in Greece, made to be drawne therein a figure of greek letters, a X interlaced with an  $\zeta$ , & on the two sides a. & c. v in this signe, ~~XXV~~ signifying thereby this word *Christos*, or Christ. This Banner was spread xpon a pole or staffe of wood, made in forme of a Crofie, the Banner being foute square, in the fashion of an Easigne of crymosine violet filke, edgd about with fringe of Gold or siluer, & pretious stones. In imitation of this, the Missalian Priests haue adordnd their Pompilian Procescions, in which they carry Banners, as if they meant to goe to the wars, or conduct a martiall Army: but in stead of portraying therin the name of Iesus Christ, they paint the effigies & Images of diuers gods and goddeses, saints, men & women, the Patrons of each parish. This in somme is the originall of the Missall Procescion, standing for the second part of the Mass. Was there euer such palpable Idolatry vsed by the Israelites, when they would celebrate the Feast of vniuenauer bread, to eate the Paichall Lambe, a Figure of the holy Sacrement of the Supper, which the Missilians haue adulterated by their Missall sacrifices? Did they euer carryabout in Procescion the flesh, or the bloud of the impaculate Lambe? Did they euer lay it vp in a Reliquarie to be cassid in Procescion about the streets? The Serpent of Brasie, though they much prophaned and abused it, yet did they at any time carry any part of it in a Reliquarie vpon the shoulders of their Priests, wearing their heads and beards Iessuens, as the Greek Pontife *Urban* ordained, that the round consecrated Hoste shoud be carried in Procescion by the Missilians, & instituted a solemn Feast euery year on holy Thursday, that so he might convert the vise of the holy Sacrement, to a more detestable Idolatrie then al his Predecessors?

CHAP.

CHAP. XV.

*The third part of the Masse, that is, the Altar and Canals lighted.*



After the sprinkling of holy-water, & Procession performed, *Numa* intituted that the Massie Priest, to celebrate Sacrifice, being clad with his-Aube, and Chasuble, or painted coate, his head crown'd, & beard shauen, that he should approach to the Altar, prepared for sacrifice, set forth with a Lamp or light Taper, which ordinarily was of Tede or Pine. For without an Altar & fire, no Sacrifice could be celebrated. He also ordained that the Massie Priest should turne himselfe neere to the Altar, towards the East. *Porphyrius* the heretick did not only continue this Pompilian Magick, but further he constituted, that the entry into the Temple, and the Images should be turned towards the East, to the end that those which went into the Temples, prostituting themselves before the Images, might adore & make their prayers towards the East: even as the Persians did, who worshipped the Sunne in the East. Are not these Missalian & Pompilian Institutions contrary to the aunciente ceremoniall Law of the Iewes, wherein they were prohibited to pray towards the East, that so they might be different from the ancient Idolaters? And therefore acknowledge, O you Missilians, that your erection of Altars towards the East, your Lamps and light Tapers, the Pictures and Images worshipped in your Sacrifices, to haue had their originnall from one to another. For those Images and Pictures wherewith your Altars are enriched and adorned, cannot be deuided from the law of God: which doth not only prohibite the permission of any Images in Temples, but the very hewing of them out, and that they should not be renewed. To what can God be resembled? what Image, picture, or pourtrayure can be deuided to his similitude? And yet nevertheless, out of most detestable & abhominable heresie, you (O Missilians) draw the Image & forme of the Trinity, of one God in

The third part of the Masse. Altar, and Tapers lighted.

*Omit. lib. 4. ds. Feat. Apul. lib. 11. ds. Afin. am. Plat. in Numa.*

*Alex. ab Alex. lib. 4. cap. 17.*

*Exod. 10.  
Leuit. 16.  
Deut. 5.  
Ezay 40.  
Abominable Idolatry.*

## The Altar and Lamps lighted.

3. persons, in your round boord, which you cause to be ador'd.

Neuerthelesse two Missalian Doctors, Titelman & Biel, expresse the Altar otherwise, when the Masse Priest approacheth with the golden chalice in his hand, they alreadgynge bow this doth figure Christ, bearing his Croffe to Mount Caluary. And then the Priests kissing of the Altar, so signifie the Nuptials and Nuptiall signe of Christ, with his Church. The right side of the Altar to figure the people of the Iewes, and the left the Gentiles. For this reason, Durand a subtil Missalian, writes, that the Missall Mummery must begin at the right side of the Altar, and conclude in the same: neverthelesse, all the principall Monkeries are celebrated in the left side of the Altar. As for the fire & lights Taper, they apply them to Christ, as being the fire which purifies the rust of our finnes: Or otherwise, the fire of charity ensuuring all Christian people: and the light Taper portends the light of faith, and the ioyfull coming of Christ's Incarnation. And not these abominable sophisctiations, which Numa the Magitian never dreamt upon, when he iustituted the Altar, the fire, and light Taper wherewith to sacrifice.

To continue the order of the Missall Sacrifice, when the Masse Priest hath made his approach to the Altar, the Taper lighted, and he adorned with his Aube, and Chasuble, turning his face towards the East, and contemplating the gilded, and beautified Images, he must say his Confiteor, & confess himselfe, acknowledging his owne proper offences, and cravng pardon of the Gods and Goddesses, men and women Saints, requesting iust and reasonable things, as Pythagoras said in his golden Charmes, and Orpheus in his Hymnes. It seemes that Numa the Magitian thought the Masse Priests conscience cleared by Confession, and without the Confiteor, that the Sacrifice could not be worthily celebrated: wherefore *Damasius* and *Pontianus* Romane Pontifes, cannot iustly take vnto themselves the glory, of being the first Institutors of the Confiteor, for the Masse Priest. For aboue a thousand yeares before their time, it was forged by the ancient Romane Idolaters: being also vpheld to this present day: for when Priests celebrate

Durand. lib. 4.  
tab. de matus.

4. part of the  
Masse.

Confiteor.  
Rom. diuinam  
facturus, ad suā  
lexandram cul-  
pam, feni pri-  
mis reum dicere  
debebat, & naxo  
penitere ac fate-  
ri admissum,  
Vultumq; sub-  
mittere.

Alex. ab Alex.  
lib. 4. cap. 37.  
Blond. lib. 1. de  
Rom. Triumph.

celebrate their Missall Sacrifice, they pronounce or murmur a Confiteor in a language not understood by themselves, nor the standers by, addressing their prayers and supplications to the Gods and Goddesses, men or women Saints: in stead of reverencing, honouring, adoring, and praying to the onely true and omnipotent God, Creator of all good things.

Nevertheless Titelman Alcoran applies the Massie Priest Confiteor to the confession of Christ for the sinner of the people.

After the Confiteor mutterd; for better obseruance of the Pomplian Religion and Ceremonies, the Massie Priest must wheele and rewheele about, turne and retume along the side of the Altar, first lifting vp, then abasing his hands, with prayers and meditations towards the East. For *Numa* the Magician held opinion, that there was great sanctity, in these wheelings, wreathings, and turning about of the Sacrifice: As may be conjectured, it was an occasion of adding this pleasant song to the Missall Introduction, when the Priest begins to make his wheelings & turnings, I will goe vp saith he, to the Altar of God, which reioyceth my youth. Hath he not iust cause to reioyce, when he sees the cloath laid, the table set, the banquet prepared, the Musick of Organs & other Instruments to sound, Odours & Incenses, the Chalice full of wine, the Collation prepared, and chink offestories ready to fill his purse? Are not all these meanes to exhilarate the Sacrificers youth, when he goes vp to the Altar to say Massie, to dance and turne about, in forme to him prescribed by the Magician *Numa Pomplius*? And not only the Romans but other Idolaters, also in celebrating their Sacrifices, were wont to turne and wheel about, lifting vp the hand to their mouth, and then turning the whole body round about, which windings and wreathings were reputed sacred.

Titelman in his Alcoran makes mention, that the Massie Priest in making his vagaries along the Altar, discharged 7. reverences or salutations to the affstants in his Sacrifice: that he may repell the 7. mortal sin, by the seven-fold grace of the holy Ghost. But in performing the 7. reverences in his Missall dance, he must

Chap. 9. on p. 30

Fist part of  
the Massie.  
Turnings and  
wheelings a-  
bout.

*Ha sunt varia-  
gines in sacra, a  
Numa institu-  
ta, dexteram ad  
osculum ferre,  
et sinu orbens  
circum agere.*  
Bland. lib. 1. ad  
Rom. Triumph.  
Macro in San-  
turnali.

Introduction  
to the Massie.

Plin. lib. 28.

The first part  
of the Masse.  
The second  
of the Or-  
ganes.

Antems.  
Collects.  
Graduals.  
Tracts.  
Sequences.  
*Hymnorum plu-*  
*res species erant,*  
*Hypognat, Dia-*  
*mon, Apollini,*  
*Paten, in Pro-*  
*cessione, Diomis*  
*Dithonius,*  
*Cetri, Iulii,*  
*Ueneri, Cratyc-*  
*rus, prater qua-*  
*tuere, profe-*  
*dere, Hypallibe-*  
*ma, et Staf-*  
*pius. Alex. ab*  
*Alex. lib. 4. cap.*  
*17.*  
Diuers Maf-  
ses.  
Dry Masses.

turne about to the standers by except before the Preface, and the  
keife Pice, be being then employ'd in the fraidion of his round bof,  
to convert it transubftantiate into an accident without substance.

When these wheelings, windings, wreathings, & gesticulations, are perfor'md by the Missalian Priest, *Nume* obftinately  
the sound of Organs, Flutes, & Viols, to sing Hymnes, Peans,  
and Canticles, to the honor of the Gods, in whose name the  
Missall Sacrifices was celebrated. This part of the Masse hath  
bin enriched with diuers Antems & Songs, by many Roman  
Pontifes. Some, as *Flamen*, and *Diadorn*, i[n]ftituted Antems,  
*Preteſpborus* Collects. *Lee*, or *Gelasius* Graduals. *Gregory*, or  
*Gelasius* Tracts. *Gottigerus* Abbot of Sandal Sequences:  
which are sundry Muscall Notes, to serue for-decoration and  
ornamentation to the sacrifice of the Masse. But if the ancient  
Commentaries of the Rōmāne Pontifes, i[n]ftituted by *Nume* were  
revealed, wee might finde great variety of Songs, Peans,  
Hymnes, Canticles, & Odes, dedicated & confecerated to sundry  
Gods & Goddeses, even as much diuersity of Muscall  
songs haue bin annexed, by reason of different Missall Sacrifices  
ordained for diuers Gods & Goddeses, men and women  
Saints. For as the old Idolaters celebrated their Sacrifices to  
sundry Gods & Goddeses, the Missalians also perfeuer to cele-  
brate their Masses to diuers men and women Saints: some  
in the name of our Lady, others of *S. Sebastian*: some of the  
holy Ghost, and others of *Requiem*, putting a distinction even  
betweene dry, and common Masses, wherein the sop is steeped  
in wine: so as an infinite company of Missall Sacrifices haue  
sprawled out to diuers Saints of both Sexes, wherein are  
sung sundry Canticles and Sequences. Were not these hor-  
rible and abominable corruptions of the holy Sacrement of  
Christs Supper, to make an Idolatry of it, after the manner  
of the ancient Sacrifices i[n]ftituted by *Nume* the Magitian?  
Wherefore *Vitellius* the Pontife cannot glory for hauing  
enrich'd the Sacrifice of the Masse, with the sound of the Or-  
gans. For aboue 1200. yeres before his dayes, this Inſtitu-  
tion was published by the Magitian *Nume*.

CHAP. XVI.

Of Incense and Offertories, with other parts  
of the Masse.



Vt to varnish this Babylonian Sacrifice, the Alcoranist Missalians interpret the variety of their musicall Songs by Pythagoricall Philosophy. As for the Collects, that is to say, pieced or annexed Prayers; they command them to be sung in vneaven numbers: that is, three, fwe, or seuen: three, to intimate the Trinity; fwe, to represent the fwe wounds of Christ; and seuen, to symbolize the seuen words of Christ which he vttered vpon the Crofse; or else the seuen gifts of the Holy-Ghost. Furthermore, for the more subtil Pythagoricall Philosophy, the Masse-Priest must not passe the number of seuen, by the ordinance of Pope Innocent the third of that name.

The Sophister Biel in his Alcoran of the interpretation of the Masse, addes, That the number of the Collects are equall to that of the secrets; which is to say, to prayers secretly mumbled by the Masse-priest, that they might not be contemned of the people. After the Collects; the Graduall song more sharpe and graue, is a figure of the confession of Publicans, when they heard the preaching of Saint John Baptist: notwithstanding, this Graduall note is not sung in the missall sacrifices from Easter till the Feast of Pentecost, to decypher the happy estate of the time to come.

Besides the sound of the Organs, and musicall songs, the ancient Romane Idolaters were wont to vse in

K their

Seventh part  
of the Masse.

Perfume of incense.

Blond.lib.1.de

Rom.Trium.

Alex.ab Alex.lit.

4.cap.17.

Iliacu temporibus

veteres non Thure sed Cedri,

& citi furno de-

os adolebant.

Alex.ab Alex.

lib.4.cap.17.

Platina.

Tit.Liu.3. De-

cad.3.

Tit.Liu.lib.9.

Decad.3.

Ovid.lib.3. F.27

their sacrifices, the perfume of incense which they preserved in a little vessel called *Acerra*. In this little Thurall Coffer lay the Odors which the Priest tooke to incense the Altars, Images, Hoste or Victime, especially in Masses celebrated to god *Ianus*, and to the goddesse *Uestis*, who rejoyced in the wine and incense offered to them. For in the Trojan time, in stead of incense they vsed Cedar or Pomecytron wood for perfume. Wherefore it was not *Leo* the Romane Pontifex that first instituted the vsse of incense, and to smoake incense at the Missall Sacrifice: for more then seuen hundred yeares before the incarnation of Iesus Christ, the ancient Romane Idolaters practised incense in their sacrifices. As also the Romans retained the Latine word which signifies Incense, *Thus*, from the old Greeke word *θυνη*, that is to say, I sacrifice: because the idolaters in all their sacrifices vsed incense, as likewise they had a portable Incenser, wherewith to incense: Although some haue written, that the ancient Romane Idolaters celebrated sacrifices to the goddesse *Ceres*, and vsed the gum of the Pinetree called *Tede*, in stead of incense: for which cause *Ceres* was termed by the Poets *Tedifera*.

In Titlemans *Alcoran*, the incense is interpreted for the prayer of the Mass-priest, that it may mount up into heaven with the odour of swanitie: even as the fume of incense steames up on high. Hesopficates also with Biel his companion, auerring that the Incense signified the grace of the holy Spirit. These subtil Alcoranists alledge the passage of *Tobia*, who drave away the Devil by the perfume of a burnt *Liner*. The same Biel makes another interpretation of the incense, as that it figures the unction of Christ by Mary Magdalene, because Christ was anointed twice, the incense is also twice offered in the Missall Sacrifice.

For another part of the Missall Sacrifice celebrated by

by the ancient idolaters, the Offertory of the first-fruits comes in, which were offered to the honour of the gods, in whose name the sacrifice was solemnized. This offering belonged to the Mass priest, and hee might freely carry it home vnto his house, for the nourishment of himselfe and his family. Nowichstanding there were other offerings distributed to such as were indigent. Afterwards through the Missalians avarice, this vse was conuerted into an offertory, or offering of gold or siluer to line the purse, which some attribute to Leo the Romane Pontifex; though this offertory had beene practised more then a thousand yeares before his time. And for a iustification hereof by the Romane Stories, when *Numa* had instituted all the Ministers of his Religion, as Pontifes, Augures, Saliens, Fecialis, Curioes, and othes, he also constituted meanes to nourish and maintaine them. He caused a fundamentall allowance to be raised out of the publike reuennues for the main-tenance and entertainment of religious vestals.

After his example, many particular men did the like, so as their benefices grew rich by these foundations or annuities: and these benefices were of two kinds; one at the presentation and inauguration of a Prince, of the Common-wealth, or of the Colledge of Pontifes: the other were at the presentation of some particulars, pa-trons of the same benefices by them founded, and endued with great richesse. Ouer which benefices the high Romane Pontifes had vsurped a power to give dispensation for the holding of two together, as in *Titus Livius* it is related of *Fabius Maximus*, who by a dispensation held two benefices when he was created Pontifex, more then two hundred yeares before the in-carnation of Iesus Christ. This was therefore the first reuennue of Missalian sacrificers to haue benefices rich-ly founded. Their second reuennue or emolument, grew by offertories, offerings or oblations. The third

The eight part  
of the Mass.  
Plin.lib.11. cap.3

Blond.lib.2. de  
Rom.Trium.

Sacerdotiorum  
sue beneficiorum  
duo erant gene-  
ra: unum,  
quorum collatio  
ad rem: ut prin-  
cipem, aut ad pon-  
tificum collegii  
spectabat: alterum,  
quorum col-  
latio ad aliquam  
familiam, etiisque  
successores per-  
mebat: que bene-  
ficia iuriis patro-  
natus conserban-  
tur. Blond.lib 2.  
de Rom. triumph.

Dispensation to  
hold many be-  
nefices.  
Tit.Liv.lib.30.  
Foundation of  
Benefices.  
Offertories.

First-fruits and  
vacancies.

*Tertia, Sacerdotum opulentia,  
à solutionib' proueniebat, quas in-  
feriores, superio-  
ribus Pontifici-  
bus impendebat,  
quale apud nos  
est, cum Pontifi-  
ci Romano fru-  
ctus primus, an-  
tistitutes & his  
minores Sacerdo-  
tes ad obtinenda  
beneficia pecunia-  
m dissoluunt.*  
*Blond.lib.2.de  
Rom triumph.*  
*Viuentes si deos  
haberent propiti-  
os, multa Sacer-  
dotib' largichan-  
tur felicitati a-  
nimarum consol-  
turi.*  
*Blond.lib.2.  
de Rom. Trin. m.*  
*Cicero in oratio-  
ne pro domo sua  
ad Pontifi. cs.*  
*Blond.lib.2.de  
Rom. Trium.*

reuenue consisted of annuall meanes and contributions, as the first yeares fruits, which the idolatrous Romane Pontifes were wont to take, for the vacancy of benefices in their gift, or that they sold and dispensed with. The fourth reuenue grew from obsequies, anniuersaries, legacies, and donatiues conferred, to pray to their gods for the soules of the deceased. All which is verified likewise at this day, by the monuments and sepulchres of the ancient idolaters. The fift reuenue came in by amercements, condemnations, and confiscations, which were adiudged by the Romane Pontifes: As *Ciceross* house and palace when he was banished, were confiscated to the Colledge pontifical: & specially allotted for sacrifices to be celebriated in the Temple consecrated to the goddesse *Liberty*. I was desirous by the way, briefly to recite the reuenues and supportations of the ancient Romane sacrificers, to the end that men might more and more discerne that all abuses and idolatries succeeding in the Church of Iesus Christ, are not new; but originally derived or reuined from the ancient Romane idolaters, as the foundation of Malles, Obits, Anniuersaries, Dispensations for holding sundy benefices, pensions, vacancies, first-fruits, offerings, and the Millalian treasure, all amercements, and confiscations adiudged within the demeans of the Romane Pontife, with other ordinances reuined by new Romane Popes, which haue descended from one to another. To this purpose we reade in the Romane Stories, that during the reigne of the Emperour *Valentinian* the second of this name, there hapned a dangerous sedition at Rome, betweene the Christian and idolatrous Priests, which stroue who should amasse or heape vp together most wealth in the Church by grants, testamentary legacies, oblations and other inuentions: so as the Heathen and Infidell idolaters, who retained yet a Temple to themselues, called at this day the

the Church of Saint Peter ad Vincula, fought with the Christians at Rome, who would haue dedicated it to their devotion.

After the Offertory, *Titlemans Alcoran* sets downe how the Mass-priest should bee silent for a time, to figure the flight of Christ, or his Disciples feare to confece him before the Jewes. Then this being performed, the Priest sings aloud, *per omnia secula seculorum*: because after Christ had hidden himselfe, he publikely came forth in *Lazarus* house: Then he sings *Sanctus, sanctus, sanctus*, to allude to the Jewes song, when Christ entred into Ierusalem. When this Mulicke ends, the Priest must murmur in secret, and betweene his teeth, counterfeiting sorrow, without any turne-abouts, but then he must expresse a kind of mute mummery, by the making of many reiterated *croysadoes*, as shall hereafter be mentioned.

Chap. 35.

## C H A P. XVII.

*Of the round Host, with the Consecration of the same.*

Ext to the Offertory, we must come to the ninth part of the Mass, the most rich and most pleasing for the Missalians. This is the Host or victime, which comprehends the end of all this Missall Sacrifice. In the dayes of *Numa* the Magician, the Romanes were not yet accustomed to kill, and immolate with the blood of beasts: but men were appointed to eare and communicate within the Temple, after the end of the Missall Sacrifice, small round loaues consecrated to the honour of the gods, in whose name the sacrifice was celebrated. These little round hosts of

K 3

fine

Ninth part of the Mass.

Round host of flower.

*Plutarc. in Numa.**Pollux. in anom. lib 6 Mysteris peraltis, qui sacra intererant rotundis panibus*

quos in honorem  
Deorum abibe-  
bant flantes ve-  
scabantur nec  
nisi sacrificio  
per floresci  
licebat Alex. ab  
Alex L4. cap.17.

fine meale, were eaten by the Priest, & by the assistants, standing upright, and not sitting. The flower wherof they were made, was called *Mola*, and from thence came this word *immolare*. There were diuers hosts, that is to say, little round loaues dedicated to diuers gods, as there were likewise sundry Mifall Sacrifices. With the said round hosts they also offered wine: the Altars seruing for Tables. While the Priests & the assistants in the sacrifice, eate and communicated together of the said little round loaues consecrated to the honor of their gods, hymnes and thanksgiuings were sung, and some vied the sound of the Organs and Cymbals.

Before the swallowing of this round host, printed with imagery, the Mifalian Doctors ordained the Priest, to utter certaine exorcisms, and coniurations, with many signes of the croffe. First, bee must make three crosses vpon this round host, to figure the trinall tradition of Christ; that is to say, by the Father, by himselfe Christ, and by the holy Ghost, in pronouncing these words; *Hæc dona, hæc munera, hæc sancta sacrificia illibata.* Some other Doctors Alcoranists and Mifilians interpret the third crossing for Iudas treason, who delinuered his Master into the hands of the Iewes. Besides th. above mentioned three Crofadoes, fife other follow: to intimate the fife dayes space from the day of Palmes, to the day of the Pas-sion, or otherwise to represent the fife wounds of Christ; two in the hands, two in the feet, and one in the right side. Of which fife Crofadoes, the three first must be made ouer the Chalice, and the round host; to figure the delin-  
ery of Christ to the Priests, Scribes and Pharisees, or to sig-  
nifie the price of Christ's ale, that is to say, three times ten, which import the thirty pence. The two other crossings are made distinctly; on which is the fourth ouer the host, and the other ouer the Chalice distinctly, to manifest unto vs the two persons, of Christ and Iudas: when this is done,

the

the Mass-Priest continuing in his fooleries and moncke-  
ries, stretcheth out his armes, to delineate Christ spred  
upon the Croffe: then, he lifts the round host printed with  
imagery on high, that it may be adored: Afterwards, he  
returnes to make three crosses; one ouer the host, another  
ouer the Chalice, and a third ouer himselfe: to play herein  
the part of three estates or conditions: of those that are in  
Heauen, in Purgatory, and in the earth. Then he thumps  
upon his brest, to play the penitent theefe that was hanged  
upon the Croffe. This thumping of his stomacke must bee  
performed with the three last fingers of his hand, because  
the thumbe and the next finger are reserved to consecrate  
and transubstantiate the round host. Moreover, he must  
beat his brest three times, to figure a triple offence, of the  
heart, of the mouth, and of reall act; exalting his voice,  
to represent the Theefe or the Centurion which confessed  
God in the Passion. Sixe other Croisadoes are after-  
wards reiterated, three ouer the couered Chalice, to com-  
memorate the three houres that Christ hung aline upon  
the Croffe; and three other crosses are made ouer the  
open Chalice, and the round host, being once more eleu-  
ated, to decypher the three houres, that Christ hung dead  
upon the Croffe. Then does he adde two other crosses, af-  
ter the Mass-monger hath kist his Chalice, to describe  
the mystery of blood and water issuing out of Christ's sides.  
Besides all the aboue mentioned muite mummeries, the  
Priest must lift the vaile ouer the Chalice, and release  
it from the Plataine, to represent the rent vaile in the  
midst, at Christ's death. This being done, the round host  
is laid upon the Chalice, and couched in the corporall, to  
figure the burial of Christ. When the Mass-Priest hath  
plaist the part of the hang'd theefe, of the traiter Iudas, of  
Christ, of the Publicanes, bee afterwards comediatess  
the Centurion, singing the Pater Noster. But Durandus  
Alcoran, by the seuen petitions in the Pater Noster, ex-  
presseth the seuen teares of the Virgin Mary, the seuen  
virtues;

## Diuers parts and

vertues; or the seuen mortall sinnes. When this song is ended, the Priest remaines silene for a while, to represent the silence and repose of Christ in the grave. Another apery or monckery is plaide by the Masse-priest, with the round host, which he layes vpon the Pix, to decypher the union of his divinitie with his humanity: but when hee plaies the secret mystery, the host is hidden out of sight.

## CHAP. XVIII.

## Of diuers parts and sundry Ceremonies belonging to the Masse.

*Re diuina & ceremoniis celebri-*  
*tis, Sacerdos*  
*tunc, I. liceat, sue-*  
*clamat: qua*  
*voce illos qui in-*  
*terfuerant, mis-*  
*for faciebat.*

*Alex ab Alex:*  
*lib. gen. dic. 4.*  
*cap. 17.*

*Masse institutio-*  
*ne by Numa more*  
*then 700 yeares*  
*before the in-*  
*carnation of*  
*Christ.*



When the sacrifice was ended, & the little round hosts eaten, *Numa* appointed these words to be sung, *I. liceat, or, Ite, Missa est*: which is to say, go, you are permitted, the assembly is dismiss, to repaire home to their houles. Are not these all the parts of the Missall sacrifice, most of which were ordained by *Numa* the Magician aboue 700 years before the incarnation of Iesus Christ: that is, the vestments of the Aube, Chasible, Lustrell holy exorcis'd water, with salt, to repell deviis: the Altar, the light Taper, the sweepings and glancings along the Altar, with prayers and meditations towards the East: Procession, with the Reliques and shrines caried on mens shoulders by the Priests clothed in white surplices; & crowns vpon their heads: the Confiteor addressed to men and women saints; the sound of the Organs, Canticles, Peans, Hymnes, and Odes: the incenser and incense: the Offertory, the communication of little round loaves consecrated to the name of their gods; and at last the note, *Ite, Missa est*? Will you now at last acknowledge, O Missalians,

Millians, that you borrowed all these parts and members in your Masses from the Pompilian religion? Why retaine you the name of Mass, which Iesus Christ called a Supper, or the Communion of his body? Why haue you made choice of the peculiar vestments of an Aube, and painted Chasible, from the ancient Romane Idolaters; which habits were never appointed you by Iesus Christ? Why haue you giuen more credit to Pompilians Magicke, for the driving away of Deuils with salt, exorcis'd water, termed holy water, then to the sacred Word and Gospell of Iesus Christ, who inabled you in his name, to repell deuils, and not with the Magicke of salt? Who inspired you but the spirit of *Numa*, to shauue your heads round, to put on white surplices, to cary about shrines in Procession with a banner? When Iesus Christ celebrated his holy Supper, and instructed his Apostles in the communion of his body and blood, did hee command them to follow the rites of the ancient Romane Idolaters? to haue Akars set forth with Images, to vse windings, and wreathings along the Altar, to be cut round, to haue aubes and chasibles; addressing your Confessions to men and women saintes, to sound the Organs, to perfume the altars and Images with incense, to gape after the offertory, to bring money to the Coquille for the Priest, to eate little round hosts consecrated and adorned with imagery, and then after all to sing, *Ite, Missa est.*

But you Millians, I fore-see your cauels, wherein (Millians) you wil readily confesse that the main body, and principall parts of the Mass, were digested and brought in by *Numa Pompilius*: the further additions notwithstanding and ornaments were inuented by other Romane Pontifes; and especially by a Monck called *Gregory*, the first of that name, who attained to the Papacy: who being instructed in Pythagoricall Magicke and Philosophy, hauing also studied the lawes

Mat. 27.  
Luk. 10.  
Mark. 14.  
1. Cor. 11.

Mark. 16.

## Divers parts and

Platina,  
Volaterra.  
Kyrie eleyon.

Quoties predi-  
quem missi abie-  
tur, sacrum no-  
numiale per no-  
num dies ageba-  
tur.  
Tit. Liu. lib. 1.  
decad 1.  
Alleluia.

of King *Tullus Hostilius*, successor to *Numa*, to the end to perpetuate his name by some new addition to the sacrifice of the Mass, instituted the singing nine times these Greek words Kyrie eleyon.

*Gregory* held this ninth number in great reverence, even as the ancient Romane Idolaters had recourse likewise to the Nouemdiall Mass, vpon any monstrous prodiges or sights. He also ordained, that at the Missall sacrifice, there should bee sung two Hebrew words to accompany the two Greek words: and on some dayes these words to be sung, *Alleluia*: being on other dayes forbidden.

Instead of which Alleluia is sung another song called a tract, with a loud voice, and a protracted note, in a grave kind of Musick, to decypher the mysteries of this age. Now, he that sings the Alleluia must sing with a higher voice than he that bowles the Gradual, as *Titlemans Alcoran* makes mention.

Was there not M gicke enough in the Missallians sacrifice without adding these Greek and Hebrew words? and foisting in Pithagoricall numbers, and the song Nouemdiall; instituting a distinction of daies, where on to sing the Hebrew words, on other dayes prohibiting them? and to invent croyfadoes and mure mummeries? Are not these corruptions of the holy Sacrament of the supper ordained by God? some others augmented this Missall sacrifice, as *Damasus* the Romane Pontifice, with a *Gloria Patri*: *Sergius* with the *Agnus Dei* song thrice:

Platina.  
Sabell.  
Gloria Patri,  
Agnus Dei,  
Kisle Pix, instit-  
uted.

Which *Titleman* interprets to be a figure of Christ's Ascension.  
Innocent with a kissing of the Pix by the Priest.

Which

Which Pix of gold signifies the Divinity of Christ, by the doctrine of the Alcoran the Gloria in excelsis by Symmachus, which must be sung with a low and mild voice, and is represents as Titlemans Alcoran relates, the weak and infantine voice of Christ while he was yet in the cradle. O blasphemous and detestable munomeris of the Sonne of God! Leo the second instituted the kissing of the Pix, which Titlemans Alcoran says doth signify the union of Christians, and that the kissing of the Pix was subrogated instead of the holy Communion observed in the first and next primarne Church to the Apostles. This kisse-Pix is sung by the Masse-Priest in saying, Pax Domini: and making three crosses upon the Chalice, when the third part of the Host, is put into the Wine, to intimate the Incarnation of Christ, or to signify the triple peace, of the time, of the Spirit, and of future eternity.

Chap. 15.

Chap. 36. &c 37.

Kisse-Pix. □

Canon of the Masse.

Platina.  
Sabell.

Epistles and Gospels cut out in the Masse.

Furthermore, there is added the forging of the Missall Canon to *Alexander, Gelasius, Syricius, Leo, and Peter lagius*. These be peeces patcht together, according to the humour of the Romane Pontifes, Authors, Restorers, Endowers, and augmenters of the Missall Sacrifice.

We must not omit the greatest enrichment instituted in this Missall sacrifice, which is, to say some passages of the old and new Testament, called Epistles and Gospels: which the Missallians haue cut out, and mixed with Pompilian Idolatry, and therein prophane the Law of God, as *Sergius* the Apostate Mahomets Doctor did, who adorn'd the Alcoran with many passages of the holy Bible, and forged a gallomawfry of Fables and Heresies, to bee of equall authority with the sacred Law of God.

The Missallians for the song after the Epistles and Gospels, constituted two persons, to solemnize their Missall dance,

L 2 which

which is to say, the Subdeacon who marcheth afor, to play the part of the first Law of the Iewes; and the Deacon who comes after in greater dignitie, to represent the Law Evangelicall. Which Deacon caries a pillow against his stomacke, to figure an humbled heart: The Subdeacon receiveth no benediction from the Massie-Priest, as the Deacon doth: because, say the Missallian Doctors, God sent his Prophets invisibly: But the Deacon representing the Evangelicall Law receiveth benediction, as being sent among vices, in that Christ sent his Apostles visibly like men. The Deacon is enoyned to weare a croft stole bengynge downe his shoulders crosse the remes of the backe, to figure force and contumie ioyned together in the Massie-Priest. The Deacon playing his part, and singeing some abstracted passage of the Gospell, in a language not understood either by himselfe, or the assistants, must wheele about toward the North, standing upright: because saith Titleman, the Northerne parts are cold and obnoxious: for this reason he must make a croft, to repell Northerne Deuils. Are not these more blasphemous iuglings and incantations, then all the Commentaries of the ancient Idolatrous Romane Pontifexes.

## CHAP. XIX.

## Against the Idolaters Antiquity, and long Possession of the Mass.

Against the long possession and prescription of Idolatries.



See not this long Possession, to confirme the Mahumetan Alcoran, which the Turks at this day haue enjoyed, for aboue nine hundred yeares; hauing conquered Countries, Kingdomes, and Empires, prospered in their enterprizes, and al-

alwaies obserued that abominable law prescribed in their Alcoran.

Was the people of Israel excusable before God, when they offered sacrifice of the blood of Innocents in the valley of Tophet to *Moloch*, by alledging the long possession thereof and inueterate vse, for aboue 1200 years before this idolatry was wholly abolished by good King *Iosias*? Did the Israelites murmur against the vertuous King *Ezachias* when he demolished the brazen Serpent, which was instituted by Gods expresse commandement, aboue 900 yeares before? Were the people themselves excused of their idolatry committed in the two Temples erected in Dan and Bethel, wherein were the images of two young Heifers of gold, vnder the pretext and allegation of long possession, for they had continued this idolatry for the space of three or foure hundred yeares? The Iewes that are at this day vagabonds, shall they be excused before the Maiestie of God, by presenting the long possession of their ceremoniall Law, instituted even by God himselfe aboue three thousand yeares agoe? As likewise your selues, O Myslalians, can you alledge against God a long possession and prescription of hauing celebrated Pompilian Masses for a long time, that you and your predecessors vied it, sold and set to sale your misfall sacrifices? Is long possession a sufficient and well grounded reason, as your predecessors the Romane Senators alledged to the Emperour *Theodosius*, that their Pompilian Religion had beene obserued for aboue a thousand yeares? The inducing of long possession, and vse obserued of long time, will not be a sufficient reason to approue your idolatries. For if God out of his vnspeakable mercy and patience, hath tolerated the Iewes in their infidelity, the Turkes in their Alcoran law, and Christians in their Myslian idolatries, we must not argue nor dispute of Gods incomprehensible secrets. But

Against the  
Turkes.

Against the Is-  
raelites sacrific-  
ing to Moloch.  
2 King. 16.  
and 23.

Against the  
idolatry of the  
brazen Ser-  
pent. Num. 27.

Against the  
Iewes infidelity.

Against the  
Myslalians.

Prescription  
takes no place  
against God.

in humility re-enter the way of verity, when he is pleased to point it out vnto vs, after long and palpable darkenesse, whereinto people in all ages haue fallen by straying from Gods true institution and worship, as wee briefly before declared of the Israelites an elect people of God, who though they had *Moses* and the Prophets, which admonished them by many miracles and comminations how they ought to honor God, and obserue his law, yet would they neuer cease idolatrizing with their owne fond and humane inuentiones.

If therefore during the reaignes of Princes, Judges of Iisrael, when this people was gouerned as in an Aristocracy, then yeelding to the yoake of Kings, as by a Monachy: and at last reduced vnder the gouernment of Priests, embracing the spirituall and temporall, the law of God was corrupted, the sacrifices and sacraments adulterated and violated, and idolatry erected and propagated, for more then sixteeene hundred years from the written law, publisht by *Moses*, till the Incarnation of Iesus Christ; what may be hoped of the people of Rome, instructed and nourished in all idolatry, like a withered tree, like a bastard and heathen people?

Notwithstanding that the Missalian heretikes may not vaunt of long possession, in their missall sacrifices, except it be by the restauration of the nine parts formerly described, borrowed from *Numa Pompilius*: the other members of the Masse, were inuented at diuers times by sundry Antichrists, corrupters of the holy Sacraments ordained by God. And to vnderstand the peculiar times and ages of these famous Architects; *Agapit* Romane Pope, reigning in the yeare of Christ 577, added to the Procession instituted after the prescript forme of *Numa*, the Confiteor, restored by *Damasius*, reigning in the yeare 377: the Kyrie-eleison was annexed by *Gregory*, reigning in the yeare 593: the Collects,

lects and Tracts by *Gelasius*, reigning in the yeare 493: and the Sequences by *Gotberus Abbot* of Sandale: the *Gloria in excelsis* by *Sympacbus*, reigning in the yeare 508: the Incense and Offertory, renewed out of the ancient Pompilian doctrine by *Leo* the third of that name, in the yeare 800: the Kylle-pix by *Innocent* the first of that name, reigning in the yeare 408: the *Agnus dei* instituted by *Sergius* in the yeare 697: Dirges for the dead, were inuented by *Pelagius* in the yeare 558: the Canon forged by *Gelasius*, *Syricius*, *Leo* and *Pelagius*, reigning in the yeare 800: Transubstantiation was instituted by the Romane Pontifes, about the yeare of Christ 1062. And therefore what an impudency is it in the Messalian Alcoranist Doctors falsely to auerre, that the holy Apostles of Iesus Christ celebrated the misfall sacrifice? considering that this sacrifice was not restored to its integrity since the dayes of *Numa Pompilius*, but aboue 800 years after Iesus Christ. What approued History makes mention that such an idolatry was committed by the holy Apostles of God? How can we possibly beleue or imagine it, when this great Babylonish Whore was not restored to her maske and vizard of sanctity but long time after the Incarnation of Iesus Christ.

## CHAP. XX.

## Against the Idolatry of the round Host.

Continuation  
of Histories.Abominable  
Idolatry.Against the  
idolatry of  
round Hosts.

Vt we must returne to our Romane History, that wee may more and more discouer the true originall of the Mass. In discoursing of the parts and principal members of the misfall sacrifice, wee related how the ancient Romanes, before they were accustomed to sacrifice with the blood of beasts, vised little round loaues consecrated to the honor of their gods, which they eate standing within the Temp'les, at the end of the sacrifice.

These little round Hosts of wheat floure were taken by the Misalian sacrificers, but they haue augmented the magick and idolatry of *Numa Pompilius*, in that they beautify their little round Hosts with pictures and images printed within the rotundity of the said Hosts, to make them the more sacred, yea that they may bee adored, out of *Honorius* inuention a Romane Anti-christ, reigning in the yeare of Christ's incarnation 1226, which *Numa* the Magician neuer practised before, neither grew to this abominable idolatry: what more detestable heresie can be laid open, then to paint the Majestic of God in the forme of humane similitude as the Anthropomorphites did? Who taught you, O Misaliens, to corrupt the holy sacrament of the Supper of Iesus Christ, in deuising these little round loaues and Hosts, but the Magician *Numa*? Whea Jesus Christ celebrated the holy Supper with his Apostles, did he appoint them to haue little loaues or round Hosts, to print

print them with humane characters and effigies, to coniure and exorcise them with crosse and croysadoes in equall or vnequall numbers, and cause them to bee adored? Counsele therefore, O Missalians, that the principall part of your Masse, that is, your little round hosts, to be originall from the ancient Pompilian Religion, more then seuen hundred years before the Incarnation of Iesus Christ; who did not institute for you these roundall hosts, or that they should bee rather round then square, tryangle or octangle: so farre hee was frome ordaining the round figure correspondent to *Numaes* forme, that on the contrary, when he instituted the Sacrament of the Communion of his body, he vised a fraction of bread by moricles, which he distributed to his Apostles, for a Symbole, signe, and figure, signifying really and sacramentally his body by the power of the holy Ghost.

And the Missalians haue not onely made choice of the round forme in their consecrated hosts, printed with Images, to make them be adored after the manner of the ancient Romans: but moreover they haue exceeded all other Idolaters. For in the daies of *Numaes* and his successors, those that were present at the Missall sacrifice, eate standing together the said little round consecrated hosts, they vsing no charity towards them that assit in their Missall sacrifices?

Is this to follow the ordinance of Iesus Christ, who brake the bread and distributed it to his Apostles? Iesus Christ the eternall Priest, stood he alone neere to an altar, munching a little round Host, printed with Images, when he celebrated the holy communion of his body. O you Missalians, more detestable, and lese charitable Idolaters, then all the other ancient Romanes; can you so sophisticate and iugle, as to procure your Missall sacrifice (wherein the Priest alone devoures the little round printed Host with Images, giuing no

share of it to others) to be taken and receiued as a communion, causing them that are present at your Masse by an admirable Magicke to beleue, that they haue communicated together with the Priest, though they neither eate, nor receiue any portion of the round Host.

And yet further, for a more extreme Idolatry, the Missalian Doctors Interpreters informe, that the round Host must be diuided into three parts, one for those that are in Paradise, another for those that are in Purgatory, to obtaine remission of their sinnes, and a third kept in wine, for those that are living in the world. But Durands Alcoran sets downe, that the three broken portions of the Host, represents the triple forme of Christ's body, sleeping in the graue, lying on the earth, and afterwards raised up from the dead.

Biel another subtil Doctor, not to confess the body of Christ to be broken or bruised in the round host, desirous the fraction of the Host to be made of an accident without substance. Are not these abominable Heresies, to make soules that are in Paradise, or Purgatory communicate: instiuated by Sergius a Mahumetan Doctor, by the meanes of a round Host denoured by the Masse-Priest?

But peraduenture (Missalians) you may object vnto me, the vse of the Primatiue Church obserued in the Communion of the holy Supper, where euery one of the assembly in the Temple, tooke a portion of the broken bread; being also consecrated to eate, and communicate together: which custome was retained till this present day, in your Missall sacrifices, celebrated on Sundayes, which you cause to bee distributed of morsels of holy bread to those present within the Temple. But this ancient commandement, was maintained onely in picture; because the Missalians abusing the holy Sacra-

Sacrament, ha[ve] reserved the round little consecrated Host to be eaten by themselues, distributing no portion of it to the assistants: for whom they leau[e] morsels of holy bread, which for the most part were foure square.

The round Host is aximall, and the holy bread made with leuen: the round Host is without salt, and the holy bread seasoned: the round Host is printed with Images, & the holy bread is without characters or effigies: the round Host is adored, and the holy bread receiued with thanksgiving: the round Host is devoured by the Priest, and the holy bread distributed to every one of the Assembly, to communicate and eate thereof: the round Host is in part steeped in wine, and the holy bread is eaten dry without wine.

To conclude, there is so great a difference betwenee these two severall Communions, as there is betwenee the law of the ancient Idolaters, and the Law Euangelicall: but that they iumpe in one point: which is that both in the one, and the other, there is a corruption of the holy sacrament of the supper ordained by God.

### CHAP. XXI.

#### *The inuention of Transubstantiation, with confutation of that labyrinth of Idolatry.*



E must now descend to the very bottome of this Idolatrous Labyrinth: we did recite the history of the people of Israel, who were not content with the celestiall bread, and Manna giuen vnto them by God, while they remained in the desart, but

M 2

A notable difference betwenee round consecrated hosts and holy bread.

Transubstantiation instituted.

*Blond lib. 1. de  
Rom. triumph.*

Hosts made of  
flower: transub-  
stantiated into  
flesh, and the  
wine into  
blood.

Detestable He-  
resie.

*An. Chr. 1553,  
in Chronolog. Jo.  
Volaterran.*

murmured against God, and *Moses* his Servant, they demanding to eate flesh: the people also of pagan and infidell Rome, were not content with the Pompilian institution in the communion of little round loaves; but that the Romane Idolatrous Pontifes must needs further ordaine the killing and immolating of beasts, that they might eate, and communicate of the flesh of victimes in their sacrifices, especially the sheepe, the Sow, the Goate, and the Oxe: which was first instituted by *Euander* King of *Arcadia*. Wherefore, that the Missalians might not degenerate from the idolatry of their predecessors, they must needs follow this communion of flesh: and they are not content with their little round azimall hosts, consecrated, and printed with images; but with time they have invented a new magickē to transubstantiate their little hosts of flower, into flesh and bones, the bread being no more bread, but an accident without substance: and by this meanes to conuert the round host of flower into a carnall and sanguinolent host.

The wine also offred in their Missall Chalices to bee transubstantiated into blood, the wine being no more wine, but an accident without substance. Was there euer a more abominable magickē, or a more detestable Heresie then this Missaline transubstantiation? When the people of Israel murmured against God, because they were weary of eating Manna and celestiall bread, calling for flesh, was the Manna transubstantiated into flesh, bones, and blood? When the ancient Romane Idolaters, meant to change their round hosts of flower, or meale, and grew to eate flesh in their sacrifices, did they vise this magickē of transubstantiation? Wherefore I freely auerre, that this Missall addition was late-ly inuented by the Missalians, more then a thousand yeares after the Incarnation of Iesus Christ.

This Heresie began to spread very much of a Nicho-  
laitan

Iaitan Antichrist climbing vpto the Romane Pontificate, by the monopoly and suggestions of *Hildebrand*, expelling by force the other elected Pope, which was *Benedict* the second of that name, in the yeare of Iesus Christ 1062.

Afterwards by a Monopoly held in Saint John Latern in Rome, it was aduanced during the ecclesiasticall tyranny of *Innocent* the third of that name, about two hundred yeares after the Palinodie canonized by *Berengarius* Deane of S. Maurice in Angiers. Against which abominable magick and heresie we must briefly by forme of a recapitulation compare the institutions of the Sacraments ordained by God.

First of all, the fruits of the knowledge of good and ill, forbidden to our first father *Adam*, as sacred signes and sacraments of feare and obedience, whereon depended life or death, were they transubstantiated or conuerted into knowledge or into death, to leaue their nature of being trees or fruits, reduced to an accident without substance?

The celestiall Manna, and the Rocke gushing out liuely water, Sacraments that had reference to the holy Sacrement of the supper, were they transubstantiated into an accident without substance?

The vnspotted Lambs immolated by *Abel*, in his acceptable sacrifice to God, were they transubstantiated into any other nature?

The Fore-skinne circumcised for a noce and marke of covenant to the good Patriarche *Abraham* and his posterity, was it conuerted into an accident without substance?

The blood of the Paschall Lamb, for an assurance of Israels saluation, was that conuerted into any other substance?

The flesh of the immaculate Lambe, to bee eaten on the day of the Passeouer, a true figure of the holy Sacrament

*Lanfrac: de  
fac.*

Against Transubstantiation.  
Tree of life.

Celestiall  
Manna.  
The Rocke  
flowing out  
water.  
Lambs immo-  
lated by *Abel*.

Circumcision.

Paschall lamb.

Braxen serpent.

Victimes sacrificed.

Comparision of  
the faith of the  
ancient fathers  
of Israel with  
ours.

ment of the supper, was it transubstantiated into an accident without substance?

The brazen Serpent, which being only beheld, health was granted to the sicke, did it not continue a Serpent of braise? was that transubstantiated, being ordained for a Sacrament and sacred signe to the people of Israel?

Victimes offered in sacrifice, both of beasts of the earth, and azimall loaves, with other sacred signes ordained by God, for holy signes and sacraments of expiation and saluation for the people of Israel, were they euer transubstantiated into accidents without substance?

All sacred signes ordained by God in the Israelitish Church, though they really and sacramentally represented that which was by them figured, and not as a simple picture without reall effect, yet did there never liue so detestable an heretique, which inuented or added thereunto this Magicke of transubstantiation. And neuerthelesse, O Myslalians, you must needs confesse that the good and holy Fathers of Israel were adopted, engrafted, and regenerated by faith in Iesus Christ, begotten before all ages: that they were nourished, and purchased eternall life by Iesus Christ: that they and we haue but one God, and one onely Iesus Christ, one Mediator and Redeeme: That by faith, they sacramentally communicated, and participated spiritually of the blood of Iesus Christ, for their saluation and eternall life: That there is no difference touching God, betweene them who did precede the incarnation of Iesus Christ, and vs that were since his incarnation: but both they and wee are equally the Church of God redeemed by the blood of the iust and vnspotted Lambe Christ Iesus. For the rest, they had a faith of the future promise, and obserued the holy Sacraments and sacred Symboles of the Sacrifice which should be consummated

ted by Iesus Christ: and wee in the new law celebrate the memoriall and remembrance of the sacrifice now finished by Iesus Christ, hauing a fruition of the promise accomplished.

If then the Israelites eate the same celestiall bread, and drunke the same sauynge drinke, which we doe by faith in one onely Iesus Christ: If they had sacred signes to represent actually and really the future death of Iesus Christ, euen as we retaine sacred signes of his present, or past death: they for the future, and we for that which is past; why did the Mysallians inuent this new magick, to conuert an holy Sacrament ordained by God, into a magick of transubstantiation, and into an accident without substance? If God to approue his power, and to manifest the hardnesse and obstinacy of *Pharao* was pleased to performe wonderfull things by *Moses* and *Aaron*, by conuerting a Rod into a Serpent, water of the riuer into blood, and into frogs: the dust of the earth into lice: and then to make the nauigable sea dry, performing many other miracles: can we by this infer a transubstantiation of the little round azimall host, printed with images, into an accident without a substance? In what place of the holy Scriptures, when mention is made of sacred signes, and Sacraments, or sacrifices ordained by God, is it said that the signe or sacrament was transubstantiated? But on the contrary, Gods will accomodating it selfe to mans infirmitie, he ordained from time to time common signes, for notes & marks of assurance of the thing signified: wherein Gods power is the more renowned and exalted, in really giuing vs, what by the sacred signe is represented by the vertue of faith, and of the holy Ghost, as if the signe it selfe had beeene really transubstantiated by some occular miracle. For the Sacraments comprehend in them, more spirituall then carnall sense. For this reason God by his Prophets euer blamed his people

D. Aug. contra  
Faust. 20. ca. 21.  
& cap. 14. L. 19.  
& contra Petri-  
lian. lib. 1. ca. 37.  
77.  
. 1 Cor. 10.  
August. in Psal.

Against mira-  
cles alleaged by  
the Mysallians.  
Exod. 7.  
Exod. 8.  
Exod. 14.

*Against Transubstantiation.*

of Israel, for understanding the sacraments too carnally, as succinctly we haue before declared.

The interpretation of Iesu Christ touching the eating of his body.

John 6.

But tell me O Missalians, when Iesu Christ made it knowne how himselfe was the true bread of life descended from heauen, to conferre life eternall; and how these sacramentall words of eating his flesh, and drinking his blood, were to be vnderstood, wherewith the Capernaites your Predecessors were scandalized; did he teach vs in this interpretation, that to eate his flesh should be meant, by a little round transubstantiated host? that the round host of flower, and the wine, is no more bread or wine, but accidents without substance? Is this your abominable magick, the doctrine of Iesu Christ. Nothing lesse. But Iesu Christ like a true and heavenly Lawgiver, who can onely sincerely interpret his owne law, made answer to the Capernait Doctors, how they were grosse and carnall minded, minding onely the flesh, as you Missalians doe, though the flesh alone profiteth nothing: alleging how his sacramental words were spirituall: The flesh saith he, profiteth nothing: but the spirit quickens. As also, O Missalians, how can you religiously accord your transubstantiation with the doctrine of Iesu Christ, which promiseth and assureth eternall life to those, that shall eate his flesh, and drinke his blood, if you conceiue these words carnally? For you cannot be ignorant, but that your owne bodies when they haue devoured these round transubstantiated hosts into flesh and bones, drunke and taken downe the transubstantiated wine into blood, notwithstanding liue & are mortal through the necessity of the law. Wherefore eternall life promised by this communion, cannot be vnderstood by a mortall body, or flesh. And therefore of necessity you must needs acknowledge, for the most sacred interpretation, that to eate the body and drinke the blood of Iesu Christ, must haue reference to a spirituall and heavenly

heauenly life: and that the flesh profits nothing, but the spirituall words, and the communion of the body and blood of Iesu Christ, by faith and spirit give eternall life. This interpretation is many times recited by the holy Apost'le St. John, when Iesu Christ himselfe vseth these words, *Hee that comes to mee, shall neuer hunger; he that belieuees in me shall neuer feele thirst, but haue eternall life.* Are not these termes intelligible enough, to expresse this holy sacrament of the communion of the body and blood of Iesu Christ, without running to your magick of transubstantiation?

Another interpretation of the holy Doctor and author of the sacramentall law is described, when Iesu Christ was interrogated by *Nicodemus*, of the meanes how a man might be regenerated, and borne anew. Is it possible saith *Nicodemus*, that a man can returne again into his mothers wombe? Did Iesu Christ answere this demand, by affirming that in the holy sacrament of Baptisme, the water was conuerted into the body, into flesh & blood, and transubstantiated in a carnall womb, to be there againe engendered and regenerate? Was there not also as great reason, according to your Magicke, to haue returned this answere, as well as in the holy Sacrement of the Supper? for by the one of these two Sacraments, we are regenerated, and by the other nourisht. Now regeneration is as admirable to humane wisdome, as nourishment; for conformable to humane and carnall iudgement it may seeme vnpossible, that we can be twice engendered and begotten. But our good God vseth the like interpretation of Regeneration, as of the communion of his flesh and blood: which is, that these sacramentall termes must bee spirituallly conceiued, and not carnally: for the flesh profits not, but the spirit quickens. What is of the flesh is carnall, what of the spirit, spirituall.

The holy Apostle, relating to the *Corinthians* what  
N  
hee

Comparison of  
Baptisme with  
the Sacraments  
of the Supper.

John 3.

1. Corinda. 11.

## Against Transubstantiation.

he had received from Gods hand, admonished them of the comming of Iesus Christ: during the expectation whereof, hee commands them to communicate of the body, and blood of Iesus Christ, by the fraction of bread, and the cup of benediction called the new Testament, and new couenant contracted by the blood of Iesus Christ: wherefore seeing wee are assured of the second comming of Iesus Christ, being ascended vp into heauen, and set at the right hand of God his Father: till the day predestinate that hee shall retorne to judge both the quicke and the dead: how will you reconcile this passage, O Misallians, when by the magicke you vtter, you make him descend, and retorne the body of Iesus Christ in flesh and bone, before the time preordained for his second comming.

This Magicke was by you restored, since the first author of your Misall Sacrifice *Numa Pompilius*: who by his magicke diuulged, that he made his Nymph and Goddess *Egeria* come downe from heauen, as also his *Jupiter Elicius*, by whose meanes there were celestiall secrets and mysteries revealed vnto him. If by your magicke the round conieerated host, was transubstantiated into the true and reall body of Iesus Christ, the bread being no more bread, but the true body, how came you to be so presumpruous, to breake and teare in peeces the body of Iesus Christ, according to the intention of *Sergius* the second of that name your predecessor Romane Pontife? Are not you farre more execrable executioners then your predecessors, Lieutenants of the Romane Church, which crucified Iesus Christ, and yet they neuer tare, nor rent his body in peeces, as he prophesied? And notwithstanding you are not contented to haue broken it into three peeces, but in your Misall sacrifices you presume to drowne and steepe one portion in wine, transubstantiated into blood, to be swallowed, and drunke.

*Numa Pompilius*, ut populum  
Romanorum sacris obligaret, vo-  
lebat videri sibi  
cum dea *Egeria*  
congressus esse  
nocturnos, eiusq[ue]  
monitum, que  
accepta diis immo-  
rationalibus sacra  
forent, inservire  
*Valer. Max. lib. 1.*  
*cap. 3.*  
*John 19.*  
*Exod. 12.*  
*Numb. 9.*

To

To confirme your Magick of transubstantiation: why tooke you no order to preserue from corruption your little round printed Hosts, which you keepe and lay vp so curiously in reliquaries and boxes, after they are transubstantiated into flesh and bone, and into the reall bodie of Iesus Christ? Is it not an abominable heresie to beleue, that the bodie of Iesus Christ is capable of corruption? Nay, and oftentimes is eaten, by Wormes, Weasels, Rats, and Mice? Can you interpret this, to be an accident without substance? When your Hosts become many times stinking and corrupted in your Cibaries? Many times likewise devoured by bruite beasts of the earth, which you cause to be burned, and their ashes laid vp in Reliquaries?

When *Villor* the third of that name, *Pope of Rome*, receuied poison by your transubstantiated Wine into blood: was this an accident without substance? Or when the Emperour *Henry* the seuenth of that name, was poysoned, by eating of a little round, consecrated, and transubstantiated Host, was it without substance, when it procured death? There was much more apparence for the celestiall Manna, giuen to the people of Israel, the which though it corrupted, when it was kept; yet that which was reserued in secret, within the Arke of the Lords Couenant, was preserued without corruption: but yet for all this was it transubstantiated into flesh, and bones, to bee called celestiall bread, bread descending from Heauen, the Bread of Life, or the bread of Angels?

Now it remaines for vs to contest with the subtil reasons of the Missalians, who to make a foundation for their Magicke, insist carnally vpon the word *est*, saying, that these words were expressely written: *This is my body, this is my blood*, when Iesus Christ instituted the holy Sacrament of his Body and of his Blood, vnder the Symboles of bread and wine.

Corruption  
of the holy  
Sacrament.

Against tran-  
substantiation.

Herman. cont.

Blond. Plat. in.

Nchem. 9.  
Psal. 78.104.  
Psal. 16.  
John 6.

## Against Transubstantiation.

turned losues : that is to say, halfe hak't , halfe circumcised, and Idolaters.

And therefore, O you Missalian Capernaites , you must not be so obdurate, and inueterate in your carnalities, as not to obserue the phrasles of the holy Scripture, in which bread is oftentimes taken for terrestriall and corporall bread ; as when it was said, that man did not live onely by bread, but also by whatsoever proceeded out of the mouth of God.

Sometimes alfo bread is taken for the Word of God, and Doctrine. When Iesus Christ commanded his Apostles to keepe themselves from eating leauened bread with the Pharisees : these tearmes of bread and leauen, are they not exprefed by the doctrine of the hereticaſl Pharifeſ ? When the Cananitish woman demanded grace and mercy for her daughters health , detained in in a long malady of sickneſe ; did not Iesus Christ anſwer her, how it was not lawfull to take the Childeſ bread, and caſt it to Doggs? Was not the bread in this anſwer , taken for life and health , and not onely for corporall nouriſhment?

Wherefore if bread bee taken for the life of Man , which depends principally of Bread and of Wine, and that Gods goodneſſe, accommoſating it ſelue to our infirmities , made choife of theſe two ſigues and ſymboles, or notable markes, to ſignifie his body and his blood ; that is to ſay, the bread, the Wine , theſe two prouifions being common to all Nations, was this any reaſon, to build vpon it a carnall transuſtantiation , as if God without it were not mighty enough, reaſon to figure , and repreſent vnto vs ſacramentaly , that life was giuen vs : yea, life eternall, by the communion of conſecrated bread, and Wine of benediction ; theſe being figures and ſymboles of his body , and of his blood.

Iesus Christ produced theſe words , that the Bread is his

Deut. 8.  
Mar. 4.  
Luke 4.  
Math. 15.

Math. 15.  
Mar. 7.

Math. 16.  
Mar. 4.  
John 6.

his body, and the Wine is his blood: he also said, that himselfe was the Bread of Life, the liuing bread, and that he was the liuing bread come down from Heaven: Further hee sayes, that hee who eates of that bread, shall liue eternally. Doth this inferre by the word *est*, that Iesus Christ is converted and transubstantiated into bread, and that hee is no more Christ, but an accident without substance. O abominable heresies: haue you any more reason, O you Missallians, to interpret these words carnally, *This is my body*, to transubstantiate the bread into the body, then when hee testifies, that himselfe was the bread, to transubstantiate him into bread, considering that it is written, how the communion of this bread giues eternall life? Iesus Christ said, *Hoc est corpus meum*: he also sayes of himselfe, *Hic est panis qui de Cielo descendit*: in both these places, is not this word *est* vised? And yet must we needs hereupon inferre a transubstantiation, in stead of orthodoxyally interpreting the same by a Metonymy and familiar comparison of bread to Iesus Christ, that we might apprehend, how eternall life was giuen vs by him, and likewise by him our spirituall food is ministred, even as by bread, a nourishment corporall?

Howsoever, wee must alwayes haue recourse to the true expression of Iesus Christ, the absolute Law-giuver, and Author of this holy Sacrament, who expounding his owne Institution, saith in the first place, that hee is the Bread of Life, then afterwards hee sayes, that this bread is his flesh and his body, which must be offered for the salvation of the world: he saith, his flesh is true meat, and his blood true drinke: he sayes, that whosoever eates of his flesh, and drinke of his blood, he will remaine in him.

How doth hee himselfe expound this Manducation? Iesus Christ by his owne words expresseth himselfe: Whosoever comes to me, shall never hunger; and hee that

Math. 16.  
John 6.

John 6.

John 6.

*Against Transubstantiation.*

that beleues in me, shall never thirst. Is not this a true eating, and a true drinking, never againe to be hungry, nor never to thirst? Must wee not in this haue faith, which consistis in spirit?

To addresse our selues to Iesu Christ, our celestiall bread, our spirituall drinke, wherewith to bee satisfied for euer, to quench our thirst of sinne perpetually, must we runne to the Magicke of transubstantiation, and forge an accident without substance? Wherefore, O Myslilians, doe you presume to inuent any other interpretation, then that of Iesu Christ, who witnesseth that the flesh profiteth nothing; but the Spirit quickens? and that his words are not carnall, but spirituall, giuing spirit and life, by faith and confidence, that hee is the Sauiour of the world, incarnate, dead, and crucified, to purchase for vs eternall life: and then raised vp againe, he ascended into heaven, sits at the right hand of God his Father, remaining an eternall Priest, Propitiator, Mediator, and Redeemer.

To returne to this terme, *eft*, that doth so molest the Myslilians braines, that they dreame out of it a transubstantiation. If Iesu Christ vittered how he was the true Vine, that God his Father was the keeper, and that we are the branches; Can wee heretupon conclude by this word, *eft*, a Magick of the transubstantiation of God, into the keeper of a Vine, of Iesu Christ into a Vine, and of our selues into branches?

If Iesu Christ was said to be the immaculate Lambe that wipes out the sinnes of the world; can wee heretupon induce a transubstantiation? If Iesu Christ said that he was the doore of the sheepe-fold, by whom we must enter to be saved: And that hee is the good Pastor, and wee his sheepe; must we needs so straine and wrest these places of the holy Scripture, as to thinke it necessary, because the word *eft* is mentioned, to beleue a transubstantiation?

When

John 15.

John 4.

John 10.

When Iesus Christ admonished his Apostles, saying, that they were the salt of the earth ; did hee therefore transubstantiate or conuert them into Statues or Pillars of salt, as he did *Lot's* Wife ? If Iesus Christ said by his Apostles, that we are the Temples of God , in which the holy Ghost inhabits ; must wee therefore imagine, that we are transubstantiated into a masse of stone ?

If the holy Apostle writ , that Iesus Christ is the Rocke, out of whom came liuing water , to wash and purge vs from our sinnes : Must we wrest out of this a transmutation, and transubstantiation of Iesus Christ into a Rocke, or a materiall stone ?

If the holy Apostle testifieth , that we are the bodie of Christ : may wee by this inferre , that we are translated, and now no more men, but transubstantiated into an accident without substance ?

I readily foresee, O you obdurate Mysallians , that you will obiect all these pre-alleged places : wherein this word *εβ*, is, and make no mention of the Sacra- ments, which must the more exactly bee obserued , in that these be sacred mysteries ordained of God : which is most true.

And this word *εβ*, is not onely found in the holy Scriptures formerly cited : but when we speake of holy Sacraments first instituted by God for his people of Israel ; is it written, that Circumcision is Gods alliance and Couenant ?

In the other holy Sacrament of the Communion of the Paschall Lambe ; was it said that the Lambe was the Pasceouer, which is to say the paslge ? But shall we induce hereupon a Magicke of transubstantiation ? Will you not confesse, O Mysalian transubstantiators, that in these passages of the holy Scriptures , speaking of holy Sacraments, that this word *εβ*, can not be other- wise interpreted , then to signifie some reall perfor- mance: and that Circumcision was a signe and a marke

Math.5.

Gen.19.

1.Cor.5.  
2.Cor. 6.

1.Cor.10.

1.Cor.12.

Gen.17.

Exod.10.13.

Gen.17.

*Against Transubstantiation.*

turned loaues : that is to say, halfe bak't , halfe circumcised, and Idolaters.

And therefore, O you Missalian Capernaites , you must not be so obdurate, and inueterate in your carnalities, as not to obserue the phrasēs of the holy Scripture, in which bread is oftentimes taken for terrestrial and corporall bread ; as when it was said, that man did not live onely by bread, but also by whatsoeuer proceeded out of the mouth of God.

Sometimes also bread is taken for the Word of God, and Doctrine. When Iesus Christ. commanded his Apostles to keepe themselves from eating leauened bread with the Pharises : these tearmes of bread and leaven, are they not exprest by the doctrine of the hereticall Pharises ? When the Cananitish woman demanded grace and mercy for her daughters health , detained in in a long malady of sicknesse : did not Iesus Christ answere her ; how it was not lawfull to take the Childrens bread, and cast it to Doggs ? Was not the bread in this answere , taken for life and health, and not onely for corporall nourishment ?

Wherefore if bread bee taken for the life of Man, which depends principally of Bread and of Wine, and that Gods goodnesse, accomodating it selfe to our infirmitiēs, made choise of these two signes and symboles, or notable markes, to signifie his body, and his blood ; that is to say, the bread, the Wine , these two prouisions being common to all Nations, was this any reason, to build vpon it a carnall transubstantiation , as if God without it were not mighty enough, really to figure , and represent vnto vs sacramentally , that life was giuen vs . yet, life eternall, by the communion of consecrated bread, and Wine of benediction ; these being figures and symboles of his body, and of his blood ?

Iesus Christ produced these words, that the Bread is his

Deut. 8.  
Mar. 4.  
Luke 4.  
Math. 15.

Math. 15.  
Mar. 7.

Math. 26.  
Mar. 4.  
John 6.

his body, and the Wine is his blood : he also said, that himselfe was the Bread of Life, the liuing bread, and that he was the liuing bread come down from Heaven. Further hee sayes, that hee who eates of that bread, shall liue eternally. Doth this inferre by the word *est*, that Iesus Christ is converted and transubstantiated into bread, and that hee is no more Christ, but an accident without substance. O abominable heresies ! haue you any more reason, O you Missalians, to interpret these words carnally, *This is my body*, to transubstantiate the bread into the body, then when hee testifies, that himselfe was the bread, to transubstantiate him into bread, considering that it is written, how the communion of this bread giues eternall life? Iesus Christ said, *Hoc est corpus meum*: he also sayes of himselfe, *Hic est panis qui de Cielo descendit*: in both these places, is not this word *est* used ? And yet must we needs hereupon inferre a transubstantiation, in stead of orthodoxally interpreting the same by a Metonymy and familiar comparison of bread to Iesus Christ, that we might apprehend, how eternall life was giuen vs by him, and likewise by him our spirituall food is ministred, even as by bread, a nourishment corporall?

Howsoeuer, wee must alwayes haue recourse to the true expreſſion of Iesus Christ, the abolute Law-giuere, and Author of this holy Sacrament, who expounding his owne Institution, faſh in the firſt place, that hee is the Bread of Life, then afterwards hee sayes, that this bread is his flesh and his body, which must be offered for the ſaluation of the world : he faſh, his flesh is true meate, and his blood true drinke ; he sayes, that whoſoever eates of his flesh, and drinkeſ of his blood, he will remaine in him.

How doth hee himſelfe expound this Manducaſion? Iesus Christ by his owne words expreſſeth himſelfe : Whoſoever comes to me, ſhall never hunger ; and hee

Math. 16.  
John 6.

John 6.

John 6.  
that

Numb. 10.  
Psal. 68.9-4.  
Mat. 27.  
John 2.

of the Couenant and alliance contracted by God with *Abraham*. The Paschall Lambe was also a sacred signe of the passage, for a remembrance of their deliuerie out of Egypt? The Arke of alliance for another Sacrament, of which it is written, that it is the truth and power of the Lord: Must wee vnderstand by this, that it was transubstantiated into the reall Maiestie of God? Wee must, wee must I say, interpret the holy Scriptures with discretion, and in humilitie without sophitication, and without Magicke, soundly to apprehend the conception of words, and not sticke so close to the letter, which kils: but receiue the Word of God in liuely spirit:

If then the sacred Arke is called the Lord, and no-nominated God, because in it he exercised his omnipotent power, and declared his Oracles and mysteries, by exterior signes, to draw the Israelitish people to bee mindfull of God, and to feare and obey him: If Iesus Christ also said that hee was bread which came downe from Heauen, the Bread of Life; and that the Wine was his bloud: that the Cup is the New Testament, by the externall signes of Bread and Wine, to giue vs to vnderstand, that our life and sauing nutritment depended onely on Iesus Christ, and that by his death & blood-shed, we haue assurance of eternall life; even as bread and Wine serue for corporall nourishment, and that he meant and ordained these sacred signes, to bee to vs for Sacraments, to approue and confirme our faith: Did he determin we should hereby Capernize, & Nicodemize, to enquire, or make doubt of Gods power how it is possible to eate the body, or drinke the bloud of Iesus Christ: how we can possibly be regenerated and borne anew? Seeing the promise was made vnto vs by the Word, wherefore, haue you, O Missalians, conceiued a carnall transubstantiation, distrusting in the incomprehensible power of God? May it not suffice you sim-

ply

ply to beleue, that the body and blood of Iesus Christ was really and sacramentally offered, to communicate thereof for our spirituall nourishment, and to grant vs eternall life, through the Bread and Wine consecrated, with giuing of thankes; the bread being truely his bo-  
die, and the Wine his Blood, which we must worthily receive by faith, and puritie of conscience, as sacred signes and markes of the diuine Character, without searching too subtilly after the meanes, other then the plaine interpretation of Iesus Christ, that the flesh profits not, but the Spirit quickens, and that his words are spirit and life? Should wee doubt whether God hath power, by the symboles of Bread and Wine con-  
secrated, to make vs communicate of the bodie and blood of Iesus Christ, though the bread remaine bread, and the wine wine? If it were otherwife, this could be no Sacrament, but rather called a Miracle. As when Ie-  
sus Christ converted the Water into Wine, hee then v-  
sed the miracle of transubstantiation, changing the Wa-  
ter into Wine: But hee ordained not this for a Sacra-  
ment, as he did the communion of his body & blood  
by the sacred figures of Bread and Wine.

Was it not also as easie for God to change the Wine into blood, or the bread into flesh, as for *Moses* and *Aaron*, to change the water of the River into blood, to confirme the hardnes of *Pharaobs* heart; or when the clouds were turned into the flesh of Quales, that rained vpon the people of Israel? Neuerthelesse, God did not ordaine, that these miracles should serve for ordinarie Sacraments: but herein he applied himselfe to our infirmitie, exhibiting to vs sacred, but not transubstantiated signes, and yet are not vaine nor fantasticall: but signes externall that we may behold, touch, eate, and taste, remaining still in their substance: and neverthelesse they represent sacramentally what is by them comprehended, and intimated, wherein consists the appro-

Johns.

Exod. 4,7,8.

Exod. 16.

*Comparison betweene the two*

bation of our faith, to manifest by a sacramentall worke and ministracion, that wee are in the number of the regenerate, and sustained by the holy Sacraments of Baptisme, and the Supper.

## CHAP. XXII.

*Comparison betweene the two holy Sacraments.*

Comparison of  
the two holy  
Sacraments.

Tit. 3.  
Ioh. 3.6.  
  
Rom. 11.  
John 6.  
Gal. 3.  
Ephes. 4.



If wee may presum to make comparison of the two holy Sacraments of Baptisme, and of the Supper, though there bee a difference betweene it, and regeneration, which is not reiterated: For it sufficeth that we once regenerate, and begotten anew; but this spirituall nutriment is often renewed, according to the course of nature, and other differences, very amply described by the holy Apostles, and Ministers of Gods Word. Notwithstanding the same end, the same Jesus Christ is represented as well in Baptisme, as in the Supper. By the blood of Iesus Christ wee are regenerated, and by the same blood nourished. By the blood of Iesus Christ we are renewed, sett, and engraffed; and by the same blood we are entertained and preserued from hanging or thirsting for ever. By the blood of Iesus Christ, wee cast off our old corrupt skin, and put on his body, from which likewise wee receiue nourishment, and eternall life. By the blood of Iesus Christ, we haue access and entry into the Kingdome of Heauen: And by the same blood, we haue fruition of the same kingdome.

In this sense the holy Apostle testifieth, that wee were

were all baptized by the vertue of the holy Spirit, and we all likewise drunke of the same spirituall drinke, giuen vnto vs by Iesus Christ. Be not these comparisons drawne out of the holy Scriptures? to witnesse that Iesus Christ is the onely aime and scope, wherero we must tend both in Baptisme and the holy Supper? If therefore that the signes of sacramentall water in Baptisme, and of Bread and Wine in the Supper of Iesus Christ, are sacred Signes, Earnests, Gages, Hostages, Symboles, Seales, and Sacraments, instituted by God for an assurance, and approbation of our faith: Wherefore, O Myslalians, seeing you haue inuented a Magicke of transubstantiation for the Sacrament of the Supper: why did you not likewise with the same Magicke sophisticate the Sacrament of Baptisme? Why haue you not constituted that sacramentall water, after it is by you exorcis'd and coniur'd with salt, to repell diuels, to be transubstantiated into the blood of Iesus Christ; the water being no more water, but an accident without substance, as you haue forged by the Bread and Wine? What difference doe you assigne, but Sophistries, Sophisines, and Myslian subtilties? If you perseuere in your heresie, by reason of this word *est*: this word is also vied in the water of Baptisme, which is termed renouation, and regeneration; it is named the holy Spirit, and the Vestment, by, and with which wee are requested, renewed, and regenerated in the blood of Iesus Christ. Seeing therefore you acknowledge, O Myslalians, that you could never yet meet with a second *Berengarius*, to institute another Decree of a Palinody, for the extending of your Magicall transubstantiation, to the sacred water of Baptisme, and by the same meanes likewise to transubstantiate your lustrall Plegme & Spittle; your Oyle, your Creames, your Salt, & other Drugges, wherewith you haue corrupted the holy Sacrament of Baptisme; why are you so inueterate, and obdurate in your Pompilian

1. Cor. 12.  
1. Cor. 10.

Against the  
Myslalians.

John 3.4,7.  
Tit. 3.  
Gal. 3.

Against the  
corrupters of  
Baptisme.

## Comparison betweene the two

pilian Religion, as to hale Iesus Christ from the right hand of his Father, to make him in body and blood to descend by your muttered Magick, like another *Jupiter Elicius*, before the day preordained for his second comming?

I may well propound vnto you the similitude of the Sunne, called by some Apostles the Sunne of Righteousnes Iesus Christ, because light comes from Heauen, by this luminous and glorious spherickall Planet: and so spirituall light is exhibited to vs by Iesus Christ, who out of the night and darknesse of sinne hath brought vs into the brightnesse, and cleare sun-shine of his grace.

You may now therefore vnderstand, carnall & grotle Capernaites, this sufficient and evident comparison, to intimate that the infinite power of God, is much more compleat and perfect, then your abominable inuention of Transubstantiation. Will you not acknowledge, except your eyes be blinded, and obfculated with the palpable darknes of obstinacie, that the Sunne giues vs his light, his force, his heat and vigour, and yet neuerthelesse, the body it self of the planetall Sunne remaines and continues in his spherickall Orbe? Doe you not vse to say ordinarily in common language when the window of an house is open on that part where the Sunne shines, that the Sunne is come into the house, although the Sunne remaines still in the Firmament? Must wee therefore violently hale and pull the body of the Sun, to make it descend, and bee transubstantiated into this earthly substance, before it can affoord its heat, beames, light and nourishment, to Plants, Trees, Herbes, and Beasts of the earth? Are you so brutish, O Capernaites, as not to recognize that the true Sunne of Righteousnes Iesus Christ, hath more power then this Astrall Sunne, being but mortall, and created? If then a mortall creature hath this power to infuse into vs the vertue and efficacie of his body, by his beames, light, and heate,

Luke 1.  
Mal.4.  
Comparison of  
the Sun to Iesus  
Christ, which  
*Iustine the Mar-*  
*tyr* wleth in his  
Treatise of the  
Exposition of  
faith, chap. 2.  
A notable com-  
parison of the  
Sunne, to vt-  
terly confute  
the erroneous  
doctrine of  
Transubstan-  
tiation.

heare, extended really and effectually ouer the whole earth, the body remaining still in its heauen: and shall wee not beleue that God an immortall Creator hath much more power to grant vs the true Sunne of Righteousnesse Iesus Christ: to give vs the vertue and power of his body and bloodshed for vs by the beames, light, and heate of his holy Spirit, except hee be by your Magicke plukt from the right hand of God, and his body drawne out of heauen, to be transubstantiated vpon earth? Why should not Iesus Christ haue this power to affoord vs his light, and to offer his body and blood to enter into vs, if by faith and a pure conscience wee be ready to receiue him, by the efficacy of his holy Spirit, as well and better, then the sphericall Sunne can enter into our houses, with his force and power, and neuer be drawne out of its heauen, to bee transubstantiated? The Sunne is an entire body created, residing in heauen: the cause of the generation of Plants, Trees, and Herbes, which by his force and celiuity, gives sustentation to whatsoeuer liues vpon the earth, and in one and the same moment, hath power to quicken, heat, and nourish, an infinit number of Plants, Trees, Herbes, and beasts of the earth; and yet his body is neuer separated, diuided, drawne out of his spheare, nor transubstantiated. The body also of Iesus Christ which he assumed vp into heauen, set at the right hand of God: hath not that more force, more vertue, more power, to regenerate, nourish and sustaine vs; to give vs his vertue, light and beames; to inspire, quicken, illuminate and nourish vs, and in a moment to make vs all by faith partakers of his body and bloud: to make vs members of his members, vnitied in, and by him, through his true promise, comprehended vnder the symboles & sacred signes commended vnto vs, till the second coming of his humanity be revealed vpon earth? Wherefore then O Missalians, haue you devised this

Magick

## Comparison betweene the

Magicke of transubstantiation, to blasphemē against God, to impaire his omnipotency, and disable his vertue more then you do that of the spherickall Sun, but his creature? Why should you hate the body of Iesus Christ out of heauen, before the preordained time, to transubstantiate it into your little round azimall hosts printed with imagey, which you cause to bee adored, seeing Christ as God, there assisst his Church perpetually, and hath the power to regenerate, feed, and sustaine vs: yea, with an eternall life and nourishment, by his most assured promise, testified by the holy Sacraments of Baptisme and the sacred Supper.

For other more familiar and domesticall comparisons, consider O Myslalians, how earthly and mortall Princes are reputed, reverenced and honoured by such sacred signes as they ordaine; I will onely propound vnto you two, which is to say, waxe and mettals: of one the Princes seale is composed, with which grants, pardons, and remissions are sealed, charters, and priuiledges by the Prince conferred. He that falsifieth this seale is he not punisht as in case of high treason, euen as if hee had outraged the person of the Prince? Does not this seale represent his owne person, euen as if him selfe were present? Neuerthelesse the seale though it bee called the seale of the Prince, is not transubstantiated, but still remaines waxe: but otherwaise hauing receiuied the sacred character of the Prince, being then no more called waxe, but the Princes seale.

Also the mettals of gold or siluer coyned with the Princes stampe, doe serue for mony, although they are no more called gold nor siluer; but hauing once exchanged their names at the Princes wil, they are either crownes, Angels or Pistols, or else shillings, groats or penies, or other such like names; they are yet notwithstanding mettals of the very substance as they were before, there is but that difference, that they haue the Princes

Iesus Christ as  
God assisst all.

Familiar compa-  
rison of  
Princes seales  
and coynings,  
which if they  
be counterfeited  
or falsified, the  
counterfeiter  
therof are exe-  
cuted as offend-  
ers to the  
Princes person.

Princes impression vpon them by and in which hee is represented really: so that whosoeuer clips or falsifies that money, is sorely punisht by death as a felon and a Traitor to his Prince, for it is in a manner as bad, and as if he had offended and conspired against the Princes owne person, by farre greater reason the bread and the wine consecrated and ordained to bee Sacraments of the pretious body and blood of Clarist Iesus, represents them really, and not by picture. Wherefore whosoeuer receiuies it vnworthily, commits a haynous crime against the supreame and Diuine Maiesy of him, to his eternall damnation; but tis not to conclude a transubstantiation by a most abhominable coniuration or witchcraft.

But if you Massalians or Mass-Priests, Nicholaits and transubstantiators, be not sufficiently satisfied with Iesus Christ & his Apostles interpretations, as likewise with those similitudes and familiar comparisons, to reduce and bring you to the sincere way, and certaine forme ordained of God for to celebrate his holy Sacra-  
ments, in abolishing your Pompilian and Millafique Idolatries, casting from you your abhominable witch-  
craft of transubstantiation. At the least will ye not be-  
leeue at all the interpretations of the anci et authors of the Church: hearken but to the sayings of St. *Augustin* against *Adamantine* that notable hereticke: Euen as the blood, saith hee, in many parts and places of the holy Scripture is said to be the water, the Stone also to bee Christ; euen so the bread is said to be his body: which three places must be vnderstood and interpreted to bee sacred signes and figures, then when this very author said Christ Iesus vttered these words; *Hoc est corpus meum*, this is my body, in presenting and breaking bread to his Disciples, hee gaue them the signe of his body: for otherwise it should seeme to bee a thing both inhu-  
mane and vnlawfull, to deuoure the pretious flesh and

P

blood

1. Cor. 11.13.

Here is proued  
by the Doctors  
the words of  
Christ concer-  
ning the Sacra-  
ment of his bo-  
dy and blood,  
to be spiritually  
taken and not  
carnally, and so  
vterly Tran-  
substantiation  
is confuted.

L. 8. Aug. ch. 12.  
The authority  
of ancient  
Doctors.

St. Augstines  
interpretation.  
Lib 3. de doctr.  
Christ. & in  
prefat. Psa. L. 3.

## Comparison betweene the two

Lib. 10. de Cant.  
 des. cha. 5. ca. sa-  
 crificium de con-  
 fecr. distinct. 2.  
 Tertullian. lib. 1.  
 & 3. 4.  
 Ut quid paras  
 dentem & ven-  
 trem? crede &  
 manducasti ea.  
 ut quid, de con-  
 fecr. distinct. 2.  
 Aug. in lib. de re-  
 med. pauper. &  
 in Iohn. tra. 25.  
 cap. 6.  
 S. Hiero. in epist.  
 ad Ephes.  
 ca. duplicitur  
 end. distinct.  
 S. Gelasius against  
 Eutychius and  
 Nestorius.  
 S. Ambrose in  
 the booke of  
 Sacraments,  
 cap. 1. & 11.

blood of Iesus Christ; if there were not the figure of  
 the bread and wine for to keepe in memory his flesh  
 and blood, the body of Christ hauing beone sacrificed  
 to God his Father for our life and eternal nourishment.  
 Againe the same author yleth this interpretation, The  
 Sacrament visible is the new Testament, that is to say,  
 the sacred signe of the inuisible sacrifice: the like inter-  
 pretations are described by *Tertullian* against that here-  
 tickie *Marcion*, *Christus acceptum panem corpus suum fe-  
 cit, dicendo, hoc est corpus meum: id est, figura corporis mei*. Wherefore then O *Miltalians*, haue you not followed  
 the authority of these holy Doctors, of the Church  
 which would not blasphem against God by the magick  
 of transubstantiation, but haue freely and vertuously  
 acknowledged the Sacrament to be a visible signe or  
 sacred figure, signifying by faith & spirit that which is  
 inuisible? wherefore do you prepare the mouth and the  
 belly for to deuoure the body and blood of Christ cor-  
 porally, really and carnally? why offer you not your  
 selues by true & lively faith for to eare worthily Christ  
 Iesus? Why haue you not vnderstood the manducati-  
 on of the body of Christ, by the notable distinction of  
 that learned Doctor *S. Jerome*, saying, the flesh of Christ  
 Iesus is to be vnderstood carnally, when it is spoken of  
 the shedding his blood, and crucifying of his body for  
 our saluation; but spiritually, when it is said that his flesh  
 is the true meat for vs to eate. For another proofe, I will  
 alledge that learned Prelate *Gelasius* Bishop of Rome, the  
 which dilputing against the Heretickes *Eutychianos* and  
*Nestorianos*, doth affirme the bread & wine consecrated  
 and made Sacraments are neuerthelesse in substance  
 bread and wine, but to be signes of the body and blood  
 of Christ Iesus by the mystery of the Sacrament. And  
 if ye desire larger testimonies, Saint *Ambrosius* vpon  
 the Epistle of Saint *Paul* to the *Corinthisians* hath expli-  
 cated and made manifest, that the eating of the bread  
 and

and the drinking of the wine doth signify the flesh and the blood of Christ Iesus offered for vs. *Origen* likewise in his *Homilies* reacheth the Sacraments to be figures, which we ought to examine really, and not carnally: because saith he, that those words, *Hoc est corpus meum*, not vnderstood spiritually kils the soule, when he writes to eat the flesh of Christ. Wherefore S. *Chrysostome* admonished the people to honour that holy Sacrament in offring himselfe his soule to God, for the which Christ Iesus was crucified; & that by that holy Sacament of bread & wine, is signified to vs the similitude of the body and blood of Iesus Christ. For resolution, we must follow and be ruled, according to the instruction and interpretation of our holy Sauour Christ Iesus and his Apostles, to honor and reverence his holy Sacraments instituted of him by exterior signes, to lift vp our hearts and raise our spirits and minds to heauen, for to comprehend that which by those signes is represented to vs, and not to esteeme, hold, & account them as vaine pictures or apparitions; but endeouour to receiue them worthily by lively faith and vertue of the holy Ghost, to the end to be fed and nourished with celestiall bread, to the saluation of our soules thereby to attaine life eternall.

Let vs then be assured in Christ Iesus as members of his body that we may be reduced and brought all into one vnity, for to communicate and eat the same bread and drink the same wine compounded of many graines vnitied together, to the end that wee may say with the holy Apostle, All wee faithfull are the body of Christ Iesus, saued and redeemed by his holy body crucified, and pretious blood shed for vs, and so remaining permanent in faith in Christ Iesus, in eating his body and drinking his blood, to beleue firmly to haue beene crucified and risen from the dead, ascended into Heauen, and sitteth at the right hand of God his Father,

*Origen*, in *Leu.*  
book. 7.

*S. Chrysostome*,  
book. 31. ch. 15.  
com. 1.

*Psal. 13.*

*1. Corinth. 10.*  
*1. Corinth. 12.*

*D. August. in  
I Corin. tract. 30.  
Art. 1. & 3.*

vntill that he returns as he is ascended with his humanity, and neuerthelesse his Almighty power and Divinity to be distributed to vs and diffused in earth; and in all places, especially in his holy Sacraments, which he hath left vs for a pledge, and exterior approbation of our faith, for memory and recordation of the death and passion of our Saviour Iesus Christ.

*FINIS.*

To my Noble and most learned Author,  
*On his worthy Name.*

I N the Circumference of all *Natures* frame,  
S O honor'd is (learn'd *Casanbon*) thy name,  
A S so much need my encomiastickie lines,  
A S a small Taper when that *Pbæbus* shines  
C Leare at noone day :

C An this so litterate *Age* afford a brest,  
A Closet where such profound wit doth rest,  
S Vch abstruce Learning? these he did combine  
A Peerlesse *Gracian*, and vnmatcht *Divine* :  
V Nder the wounds of his *Polemicke* pen  
B Led the Idolatrous Whore : Rarest of men,  
O Ver all *Nations* flies thy far-spred *Name*,  
N O angle but resounds thy datelesse fame.

*The admirer of his works,*  
*ABRAHAM DARCIE.*

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— L O N D O N —

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*Anno Dom. MDCXXIV.*

he had receiued from Gods hand, admonished them of the comming of Iesus Christ: during the expectation wherof, hee commands them to communicate of the body, and blood of Iesus Christ, by the fraction of bread, and the cup of benediction called the new Testament, and new couenant contracted by the blood of Iesus Christ: wherefore seeing wee are assured of the second comming of Iesus Christ, being ascended vp into heauen, and set at the right hand of God his Father: till the day predestinate that hee shall returne to iudge both the quicke and the dead: how will you reconcile this passage, O Misalians, when by the magicke you vtter, you make him descend, and returne the body of Iesus Christ in flesh and bone, before the time preordained for his second comming.

This Magicke was by you restored, since the first author of your Misfall Sacrifice *Numa Pompilius*: who by his magicke diuulged, that he made his Nymph and Goddesse *Egeria* come downe from heauen, as also his *Jupiter Elicius*, by whose meanes there were celestiall-secrets and mysteries revealed vnto him. If by your magicke the round consecrated host, was transubstantiated into the true and reall body of Iesus Christ, the bread being no more bread, but the true body, how came you to be so presumptuous, to breake and teare in peeces the body of Iesus Christ, according to the inuention of *Sergius* the second of that name your predecessor Romane Pontife? Are not you farre more execrable executioners then your predecessors, Lieutenants of the Romane Church, which crucified Iesus Christ, and yet they neuer tare, nor rent his body in peeces, as he prophesied? And notwithstanding you are not contented to haue broken it into three peeces, but in your Misfall sacrifices you presume to drowne and steepe one portion in wine, transubstantiated into blood, to be swallowed, and dranke.

*Numa Pompilius, ut populum Romanorum sacris obligaret, volebat videri sibi cum dea Egeria congressus esse nocturnos, eiusque monitus, que accepta diu immortalibus sacra forent, infiniture Valer. Max. lib. 1. cap. 3.*  
*John 19.*  
*Exod. 12.*  
*Numb. 9.*

To

To confirme your Magick of transubstantiation: why tooke you no order to preserue from corruption your little round printed Hosts, which you keepe and lay vp so curiously in reliquaries and boxes, after they are transubstantiated into flesh, and bone, and into the reall boodie of Iesu Christ? Is it not an abominable heretic to beleue, that the boodie of Iesu Christ is capable of corruption? Nay, and oftentimes is eaten, by Wormes, Weasels, Rats, and Mice? Can you interpret this, to be an accident without substance? When your Hosts become many times stinking and corrupted in your Cibaries? Many times likewise devoured by bruite beasts of the earth, which you cause to be burned, and their ashes laid vp in Reliquaries?

When *Victor* the third of that name, *Pope of Roma*, received poison by your transubstantiated Wine into blood: was this an accident without substance? Or when the Emperour *Henry* the seventh of that name, was poysoned, by eating of a little round, consecrated, and transubstantiated Host, was it without substance, when it procured death? There was much more appearance for the celestiall Manna, giuen to the people of Israel, the which though it corrupted, when it was kept; yet that which was preserued in secret, within the Arke of the Lords Couenant, was preserued without corruption: but yet for all this was it transubstantiated into flesh, and bones, to bee called celestiall bread, bread descending from Heauen, the Bread of Life, or the bread of Angels?

Now it remaines for vs to conreft with the subtill reasons of the Mifalliana, who to make a foundation for their Magicke, infist carnally vpon the word *est*, ſaying, that these words were exprefſely written: *This is my body, this is my blood*, when Iesu Christ inſtituted the holy Sacrement of his Body and of his Blood, vnder the Symboles of bread and wine.

Corruption  
of the holy  
Sacrament.

Against tran-  
ſubſtantiation.

*Herman. Cont.*

*Blond. Plain.*

*Nchem. 9.*  
*Pſal. 78.104.*  
*Pſal. 16.*  
*John 6.*

But I desire all those that are zealous of the honour of God, exactly to weigh the sacred Institution of this Sacrament, by which God meant to symbolize and signify the communion of his body by the bread, and the drinking of his bloud by the Wine and Cup. All will confess, that the true and principall nourishment of mans body, is comprehended vnder the kinds of bread and wine: so that the terme of bread is often taken in the holy Scriptures for the nourishment and life of Man.

Genes.3.

Let vs enter into an examination of the passages of the Bible. Was not the first Man, created after Gods similitude, for the penalty of his offence, told, that hee should eat his bread with the sweat and labour of his body? Can any man be so ignorant as not to confess, that this was vnderstood by the liuing and life of Man?

Genes.18.

When *Jacob* prayed vnto God to give him bread and rayment: did hee not vnderstand by bread, whatsoever was requisite for his whole nourishment? When wee heare recited, that God rained bread vpon the people of Israel being in the desart, and that the Israelites were replenished with this celestiall bread: This terme of bread, was it not conceiued by the celestiall Manna, sent by God to sustaine the people of Israel?

Exod.16.  
Nehem.9.  
Psal.78.6.

Is this Manna called the bread of Heauen, and the bread of Angels, giuen to the people without labour or traualle?

Sap.16.  
John 6.

When *Mehabisdeeb* meant to furnish good Father *Abraham* his Armie, did hee not present him with Bread and Wine?

Gen.18.  
Gen.21.

When *Abraham* was to gratifie and refresh three Angels that appeared vnto him: Did he not expose vnto them bread baked vpon the embers? Did hee not giue *Agar* bread for her nourishment? *Isaacs* Mother

Gen.27.

to

to fauour her best beloued sonne, gaue him bread. *Joseph* in Egypt offered bread to his brethren for their nourishment.

When we goe about to describe a Famine and scarcie of victuall, doe we not say there wants bread? When God promised any mercy or fauour to his people that did keepe his commandements; Did he not giue them assurance of bread in sufficiencie? when hee recommends vnto vs the poore, as his members, commands hee vs not to giue them bread? It is bread therefore, which nourisheth and sustaines the heart and life of man.

When Satan enterprized to tempt Iesu Christ, to testifie that he was true man: Did hee not make choice of bread, when hee incited him to make the stones bread?

When Iesu Christ celebrated his banquets to giue bodily nourishment, once to fife thousand men, and then againe to foure thousand persons: Did he not shew his power vnder the Symbole of bread? When hee taught vs to addresse our prayers to God: Did he not expressely ordaine in the Lords Prayer that we should request of God to giue vs our dayly bread? And bread is not onely mentioned in the holy Scriptures for vulgar and corporall nourishment: but also in sacrifices celebrated by the Hebrew Priests, and the prescript Law of Sacred bread ordained by God: that was a small bread without Leauen. Other bread was termed the bread of proposition, which the Priests every weeke renned and eate, which *David* vsed, presented to him by *Abimalech* the High Priest.

Contrariwise the tearme of bread, is appropiated to the bread of iniquitie, of lyes, of sorrow, to polluted bread of Idolaters, to bread of coignization offered vpon the Altar, to bread of mourning, and to bread of trembling. The Ephraimites also called alby and vnturned

Gen.43.

Gen.47.  
Numb.27.Tobit.4.  
Psal.104.Mar.4.  
Luk.4.Mat.6.  
Luke 2.Exod.21.  
Leuit.24.Math.11.  
1.King.27.

Ose 7.

turned loaues : that is to say, halfe bak't , halfe circumcised, and Idolaters.

And therefore, O you Missalian Capernaites , you must not be so obdurate, and inueterate in your carnalities, as not to obserue the phrases of the holy Scripture, in which bread is oftentimes taken for terrestrial and corporall bread ; as when it was said, that man did not liue onely by bread, but also by whatsoeuer proceded out of the mouth of God.

Sometimes also bread is taken for the Word of God, and Doctrine. When Iesu Christ commanded his Apostles to keepe themselves from eating leauened bread with the Pharises : these tearmes of bread and leauen, are they not exprest by the doctrine of the hereticall Pharises ? When the Cananitish woman demanded grace and mercy for her daughters health , detained in in a long malady of sicknesse : did not Iesu Christ answere her, how it was not lawfull to take the Chil-drens bread, and cast it to Doggs? Was not the bread in this answere , taken for life and health, and not onely for corporall nourishment?

Wherefore if bread bee taken for the life of Man , which depends principally of Bread and of Wine, and that Gods goodnesse, accomodating it selfe to our infirmities, made choise of these two signes and symboles, or notable markes, to signifie his body and his blood ; that is to say, the bread, the Wine , these two prouisions being common to all Nations, was this any reason, to build vpon it a carnall transubstantiation , as if God without it were not mighty enough, really to figure , and represent vnto vs sacramentally , that life was giuen vs : yea, life eternall, by the communion of consecrated bread, and Wine of benediction ; these being figures and symboles of his body , and of his blood?

Jesus Christ produced these words, that the Bread is his

Deut.8.

Mar.4.

Luke 4.

Math.15.

Math.15.

Mar.7.

Math.16.

Mar.4.

John 6.

his body, and the Wine is his blood : he also said, that himselfe was the Bread of Life, the liuing bread, and that he was the liuing bread come down from Heauen. Further hee sayes, that hee who eates of that bread, shall liue eternally. Doch this inferre by the word *off*, that Iesus Christ is conuerted and transubstantiated into bread, and that hee is no more Christ, but an accident without substance. O abominable heresies ! haneyou any more reason, O you Massalians, to interpret these words carnally, *This is my body*, to transubstantiate the bread into the body, then when hee testifies, that himselfe was the bread, to transubstantiate him into bread, considering that it is written, how the communion of this bread giues eternall life? Iesus Christ said, *Hoc est corpus meum*: he also sayes of himselfe, *Hic est panis qui de Cielo descendit*: in bothe these places, is not this word *est* vsed? And yet must we needs hereupon inferre a transubstantiation, in stead of orthodoxyally interpreting the same by a Metonymy and familiar comparison of bread to Iesus Christ, that we might apprehend, how eternall life was giuen vs by him, and likewise by him our spirituall food is ministred, euen as by bread, a nourishment corporall?

Math. 16.  
John 6.

Howsoeuer, wee must alwayes haue recourse to the true expreſſion of Iesus Christ, the abſolute Law-giver, and Author of this holy Sacrament, who expounding his owne Institution, faſh in the firſt place, that hee is the Bread of Life, then afterwards hee sayes, that this bread is his flesh and his body, which must be offered for the ſaluation of the world: he ſaith, his flesh is true meate, and his blood true drinke; he ſayes, that whofoeuer eates of his flesh, and drinkeſ of his blood, he will remaine in him.

John 6.

How doth hee himſelfe expound this Manducaſion? Iesus Christ by his owne words exprefſeth himſelfe: Whofoeuer comes to me, ſhall never hunger; and hee that

John 6.

that beleues in me, shall never thirst. Is not this a true eating, and a true drinking, never againe to be hungry, nor never to thirst? Must wee not in this haue faith, which consistis in spirit?

To addresse our selues to Iesu Christ, our celestiall bread, our spirituall drinke, wherewith to bee satisfied for euer, to quench our thirst of liane perpetually, must we runne to the Magicke of transubstantiation, and forge an accident without substance? Wherefore, O Missalians, doe you presume to inuent any other interpretation, then that of Iesu Christ, who witnesseth that the flesh profitis nothing; but the Spirit quickens: and that his words are not carnall, but spirituall, giving spirit and life, by faith and confidence, that hee is the Sauiour of the world, incarnate, dead, and crucified, to purchase for vs eternall life: and then raised vp againe, he ascended into heauen, sits at the right hand of God his Father, remaining an eternall Priest, Propitiator, Mediator, and Redeemer.

To retorne to this terme, *sift*, that does so molest the Missalians braines, that they dreame out of it a transubstantiation. If Iesu Christ vitered how he was the true Vinc, that God his Father was the keeper, and that we are the branches; Can wee hereupon conclude by this word, *sift*; a Magick of the transubstantiation of God, into the keeper of a Vine, of Iesu Christ into a Vine, and of our selues into branches?

If Iesu Christ was said to be the immaculate Lambe that wipes out the sinnes of the world; can wee hereupon induce a transubstantiation? If Iesu Christ said that he wasthe doore of the sheepe-fold, by whom we must enter to be saued: And that hee is the good Pastor, and wee his sheepe; must we needs so straine and wrest these places of the holy Scripture, as to thinke it necessary, because the word *sift* is mentioned, to beleue a transubstantiation?

John 15.

John 4.

John 10.

When

When Jesus Christ admonished his Apostles, saying, that they were the salt of the earth ; did hee therefore transubstantiate or convert them into Statues or Pillars of salt, as he did *Lot's* Wife ? If Jesus Christ said by his Apostles, that we are the Temples of God, in which the holy Ghost inhabits ; must wee therefore imagine, that we are transubstantiated into a masse of stone ?

If the holy Apostle write, that Jesus Christ is the Rocke, out of whom came living water ; so wash and purge vs from our sinnes : Must we wrest out of this a transmutation, and transubstantiation of Jesus Christ into a Rocke, or a materiall stone ?

If the holy Apostle testifieth, that we are the bodie of Christ : may wee by this inferre, that we are translated, and now no more men, but transubstantiated into an accident without substance ?

I readily foresee, O you obdurate Millians, that you will object all these pre-alleged places : wherein this word *is*, is, and make no mention of the Sacraments, which must the more exactly bee observed, in that these be sacred mysteries ordained of God : which is most true.

And this word *is*, is not onely found in the holy Scriptures formerly cited : but when we speake of holy Sacraments first instituted by God for his people of Israel : is it written, that Circumcision is Gods alliance and Covenant ?

In the other holy Sacrament of the Communion of the Paschall Lambe ; was it said that the Lambe was the Passover, which is to say the paslge ? But shall we induce hereupon a Magicke of transubstantiation ? Will you not confesse, O Millian transubstantiators, that in these passages of the holy Scriptures, speaking of holy Sacraments, that this word *is*, can not be otherwise interpreted, then to signifie some reall performance : and that Circumcision was a signe and a marke

Math.5.

Genes.19.

1. Cor.5.

2. Cor. 6.

1. Cor.10.

1. Cor.12.

Gen.17.

Exod.10.13.

Gen.7.

Numb. 10.  
Psal. 68.94.  
Mat. 27.  
John 2.

of the Couenant and alliance contracted by God with *Abraham*. The Paschall Lambe was also a sacred signe of the passage, for a remembrance of their deliuerie out of Egypt: The Arke of alliance for another Sacrament, of which it is written, that it is the truth and power of the Lord: Must wee vnderstand by this, that it was transubstantiated into the reall Maiestie of God? Wee must, wee must I say, interpret the holy Scriptures with discretion, and in humilitie without sophistickation, and without Magickie, soundly to apprehend the conception of words, and not sticke so close to the letter, which kils: but receive the Word of God in lively spirit.

If then the sacred Arke is called the Lord, and no-nominated God, because in it he exercised his omnipotent power, and declared his Oracles and mysteries, by exteriour signes, to draw the Israelitish people to bee mindfull of God, and to feare and obey him: If Iesus Christ also said that hee was bread which came downe from Heauen, the Bread of Life; and that the Wine was his bloud: that the Cup is the New Testament, by the exterrnall signes of Bread and Wine, to giue vs to vnderstand, that our life and sauing nutritment depended only on Iesus Christ, and that by his deach & blood-shed, we haue assurance of eternall life; even as bread and Wine serue for corporall nourishment, and that he meant and ordained these sacred signes, to bee to vs for Sacraments, to approue and confirme our faith: Did he determin we should hereby Capernize, & Nicodemize, to enquire, or make doubt of Gods power how it is possible to eate the body, or drinke the bloud of Iesus Christ: how we can possibly be regenerated and borne anew? Seeing the promise was made vnto vs by the Word, wherefore, haue you, O Missallians, conceiuied a carnall transubstantiation, distrusting in the incomprehensible power of God? May it not suffice you simply

ply to believe, that the body and blood of Iesus Christ was really and sacramentally offered, to communicate thereof for our spirituall nourishment, and to grant vs eternall life, through the Bread and Wine consecrated, with giuing of thankes; the bread being truely his bo-  
die, and the Wine his Blood, which we must worthily receiue by faith, and purtie of conscience, as sacred signes and markes of the diuine Character; without searching too subtilly after the meanes, other then the plaine interpretation of Iesus Christ, that the flesh profites not, but the Spirit quickens; and that his words are spirit and life? Should wee doubt whether God hath power, by the symboles of Bread and Wine con-  
secrated, to make vs communicate of the bodie and blood of Iesus Christ, though the bread remaine bread, and the wine wine? If it were otherwise, this could be no Sacrament, but rather called a Miracle. As when Iesus Christ converted the Water into Wine, hee then v-  
fed the miracle of transubstantiation, changing the Wa-  
ter into Wine: But hee ordaine not this for a Sacra-  
ment, as he did the communion of his body & blood,  
by the sacred figures of Bread and Wine.

Was it not also as easie for God to change the Wine into blood, or the bread into flesh, as for *Moses* and *Aaron*, to change the water of the River into blood, to confirme the hardnes of *Pherohys* heart; or when the clouds were turned into the flesh of Quailes, that rained vpon the people of Israel? Neuerthelesse, God did not ordaine, that these miracles should serue for ordinacie Sacraments: but herein he applyed himselfe to our infirmitie, exhibiting to vs sacred, but not transubstantiated signes, and yet are not vaine nor fanaticall: but signes externall that we may behold, touch, eat, and taste, remaining still in their substance: and neuerthelesse they represent sacramentally what is by them com-  
prehended, and intimated; wherin consiste the appro-  
bation

Johns.

Exod.4.7,8.

Exod.16.

*Comparison betwene the two*

bation of our faith, to manifest by a sacramental worke and ministracion, that wee are in the number of the regenerate, and sustained by the holy Sacraments of Baptisme, and the Supper.

## C H A P. XXII.

*Comparison betwene the two holy Sacraments.*

Comparison of  
the two holy  
Sacraments.

Tit. 3.  
Ioh. 3:6.

Rom. 11.  
John 6.  
Gal. 3.  
Ephes. 4.



Fee we may presume to make comparison of the two holy Sacraments of Baptisme, and of the Supper, though there bee a difference betwene it, and regeneration, which is not reiterated: For it sufficeth that we be once regenerate, and begotten anew; but this spirituall nutriment is often renewed, according to the course of nature, and other differences, very amply described by the holy Apostles, and Ministers of Gods Word. Notwithstanding the same end, the same Iesus Christ is represented as well in Baptisme, as in the Supper. By the blood of Iesus Christ wee are regenerated, and by the same blood nourished. By the blood of Iesus Christ we are renewed, sett, and engraffed; and by the same blood we are entertained and preserued from hungring or thirsting for ever. By the blood of Iesus Christ, wee cast off our old corrupteskin, and put on his body, from which likewise wee receiue nourishment, and eternall life. By the blood of Iesus Christ, we haue access and entry into the Kingdome of Heauen: And by the same blood, we haue fruition of the same kingdome.

In this sense the holy Apostle testifieth, that *wee* were

were all baptiz'd by the vertue of the holy Spirit, and we all likewise drunke of the same spirituall drinke, giuen vnto vs by Iesus Christ. Be not these comparissons drawne out of the holy Scriptures? to wittelise that Iesus Christ is the onely aime and scope, whereto we must tend both in Baptisme and the holy Supper? If therefore that the signes of sacramentall water in Baptisme, and of Bread and Wine in the Supper of Iesus Christ, are sacred Signes, Earnests, Gages, Hostages, Symboles, Seales, and Sacraments, instituted by God for an assur-  
rance, and approbation of our faith: Wherefore, O Misallians, seeing you haue inuented a Magicke of trans-  
substantiation for the Sacrament of the Supper: why  
did you not likewise with the same Magicke sophi-  
sticate the Sacrament of Baptisme? Why haue you  
not constituted that sacramentall water, after it is by  
you exorcis'd and coniur'd with salt, to repell diuels, to  
be transubstantiated into the blood of Iesus Christ, the  
water being no more water, but an accident with-  
out substance, as you haue forged by the Bread and  
Wine? What difference doe you alligne, but Sophistries,  
Sophismes, and Misalian subtleties? If you perseuerre in  
your heretie, by reason of this word *est*: this word is also  
vised in the water of Baptisme, which is termed renoua-  
tion, and regeneration; it is named the holy Spirit, and  
the Vestment, by, and with which we are revestted, re-  
newed, and regenerated in the blood of Iesus Christ. See-  
ing therefore you acknowledge, O Misallians, that you  
could neuer yet meet with a second *Berenavimus*, to in-  
stite another Decree of a Palinody, for the extensing  
of your Magicall transubstantiation, to the sacred water  
of Baptisme, and by the same meanes likewise to trans-  
ubstantiate your lustrall Plegme & Spittle; your Oyle,  
your Creames, your Salt, & other Drugges, wherewith  
you haue corrupted the holy Sacrament of Baptisme;  
why are you so inueterate, and obdurate in your Pern-

1. Cor.12.  
1. Cor.10.Against the  
Misallians.John 3.4,7.  
Tit.3.  
Gal.3.Against the  
corrupters of  
Baptisme.

## Comparison betweene the two

Luke 1.  
Mal. 4.  
Comparison of the Sun to Iesus Christ, which *Infuse* the Martyr & eth in his Treatise of the Exposition of faith, chap. 2.  
A notable comparison of the Sunne, to verterly confute the erroneous doctrine of Transubstantiation.

pilian Religion, as to hale Iesus Christ from the right hand of his Father, to make him in body and blood to descend by your muttered Magick, like another *Iupiter Elicius*, before the day preordained for his second comming?

I may well propound vnto you the similitude of the Sunne, called by some Apostles the Sunne of Righteousnes Iesus Christ, because light comes from Heauen, by this luminous and glorious sphericall Planet: and so spirituall light is exhibited to vs by Iesus Christ, who out of the night and darknesse of sinne hath brought vs into the brightnesse, and cleare sun-shine of his grace.

You may now therefore vnderstand, carnall & grosse Capernaites, this sufficient and evident comparison, to intimation that the infinite power of God, is much more compleat and perfect, then your abominable invention of Transubstantiation. Will you not acknowledge, except your eyes be blinded, and obfucated with the palpable darknes of obstinacie, that the Sunne gives vs his light, his force, his heat and vigour, and yet neuerthelesse, the body it selfe of the planetall Sunne remaines and continues in his sphericall Orbe? Doe you not vs to say ordinarily in common language, when the window of an house is open on that part where the Sunne shines, that the Sunne is come into the house, although the Sunne remaines still in the Firmament? Must wee therefore violently hale and pull the body of the Sun, to make it descend, and bee transubstantiated into this earthly substance, before it can affoord its heat, beames, light and nourishment, to Plants, Trees, Herbes, and Beasts of the earth? Are you so brutish, O Capernaites, as not to recognize that the true Sunne of Righteousnes Iesus Christ, hath more power then this Astrall Sunne, being but mortall, and created? If then a mortall creature hath this power to infuse into vs the vertue and efficacie of his body, by his beames, light, and heate,

heart, extended really and effectually ouer the whole earth, the body remaining still in its heauen: and shall wee not beleue that God an immortall Creator hath much more power to grant vs the true Sunne of Righteousnesse Iesus Christ: to giue vs the vertue and power of his body and bloodshed for vs by the beames, light, and heate of his holy Spirit, except hee be by your Magicke pluckt from the right hand of God, and his body drawne out of heauen, to be transubstantiated vpon earth? Why should not Iesus Christ haue this power to affoord vs his light, and to offer his body and blood to enter into vs, if by faith and a pure conscience wee be ready to receiue him, by the efficacy of his holy Spirit, as well and better, then the sphericall Sunne can enter into our houses, with his force and power, and never be drawne out of its heauen, to bee transubstantiated? The Sunne is an entire body created, residing in heauen: the cause of the generation of Plants, Trees, and Herbes, which by his force and celiadity, giues sustentacion to whosoever liues vpon the earth, and in one and the same moment, hath power to quicken, heat, and nourish an infinite number of Plants, Trees, Herbes, and beasts of the earth, and yet his body is never separated, diuided, drawne out of his spheare, nor transubstantiated. The body also of Iesus Christ which he assumed vp into heauen, set at the right hand of God: hath not that more force, more vertue, more power, to regenerate, nourish and sustaine vs; to giue vs his vertue, light and beames; to inspire, quicken, illuminate and nourish vs, and in a moment to make vs all by faith partakers of his body and blood: to make vs members of his members, ynted in, and by him, through his true promise, comprehended vnder the symboles & sacred signes commended vnto vs, till the second cōming of his humanity be revealed vpon earth? Wherefore then O Mischalians, haue you deuised this Magicke

Jesus Christ as  
God affiſt all.

Magickē of transubſtantiation, to blaſphemē againſt God, to impaire his omnipotency, and diſable his vertue more then you do that of the ſphericall Sun, but his creature? Why ſhould you haue the body of Ieſus Christ out of heauen, before the preordained time, to tranſubſtantiate it into your little round azimall hoſts printed with imagey, which you cauſe to bee adorcd, ſeeing Christ as God, there affiſt his Churche perpeſually, and hath the power to regeneraſe, feed, and fuſtaine vs: yea, with an eternall life and nouriſhment, by his moſt affiured promiſe, teſtified by the holy Saſcraments of Baptiſme and the ſacred Supper.

For other more familiar and domeſtiall compariſons, conſider O Mifſaliants, how earthly and moſt tall Princes are reputed, reverenced and honoured by ſuch ſacred ſig‐nes as they ordaine; I will onely propound vnto you two, which is to ſay, waxe and mettals: of one the Princes ſeale is composed, with which grants, pardons, and remiſſions are ſealed, charters, and priuiledges by the Prince conferred. He that falſifies this ſeale is he not puniſh't as in caſe of high treaſon, euen as if hee had outraged the peron of the Prince? Does not this ſeale repreſent his owne peron, euen as if himſelfe were preſent? Neuertheleſſe the ſeale, though it bee caſled the ſeale of the Prince, is not tranſubſtantiated, but ſtill remains waxe: but otherwiſe hauiing receiued the ſacred chaſter of the Prince, being then no more caſled waxe, but the Princes ſeale.

Familiar compariſons of  
Princes ſeales  
and coynings,  
which if they  
be conterfeited  
or falſified, the  
counterfeiters  
therof are ex-  
ecuted as offend-  
ers to the  
Princes peron.

Also the mettals of gold or ſiluer coyned with the Princes ſtampes, doe ſerue for mony, although they are no more caſled gold nor ſiluer; but hauiing once ex-changed their names at the Princes wil, they are either crownes, Angels or Piſtols, or elſe ſhillings, groats or penies, or other ſuch like names; they are yet notwithstanding mettals of the very ſubſtance as they were be-fore, there is but that diſference, that they haue the  
Princes

Princes impression vpon them by and in which hee is represented really: so that whoeuer clips or falsifies that money, is sorely punisht by death as a felon and a Traitor to his Prince, for it is in a manner as bad, and as if he had offended and conspired against the Princes owne person, by farre greater reason the bread and the wine consecrated and ordained to bee Sacraments of the pretious body and blood of Christ Iesus, represents them really, and not by picture. Wherefore whosoever receives it vnworthily, commits a haynous crime against the supreame and Divine Maiestie of him, to his eternall damnation; but tis not to conclude a transubstantiation by a most abominable coniuration or witchcraft.

1. Cor. 11.13.

But if you Massilians or Massie-Priests, Nicholits and transubstantiators, be not sufficiently satisfied with Iesus Christ & his Apostles interpretations, as likewise with those similitudes and familiar comparissons, to reduce and bring you to the sincere way, and certaine forme ordained of God for to celebrate his holy Sacraments, in abolishing your Pompilian and Missafique Idolatries, ciecting from you your abominable witchcraft of transubstantiation. At the least will ye not believe at all the interpretations of the ancient authors of the Church: hearken but to the sayings of St. *Augustin* against *Adamantine* that notable hereticke: Euen as the blood, faith hee, in many parts and places of the holy Scripture is said to be the water, the Stone also to bee Christ; euen so the bread is said to be his body: which three places must be vnderstood and interpreted to bee sacred signes and figures, then when this very author said Christ Iesus vttered these words; *Hoc est corpus meum*, this is my body, in presenting and breaking bread to his Disciples, hee gaue them the signe of his body: for otherwise it should seeme to bee a thing both inhumane and vnlawfull, to deuoure the pretious flesh and

Here is proved by the Doctors the words of Christ concerning the Sacrament of his body and blood, to be spiritually taken and not carnally, and so vtterly Transubstantiation is confuted.

L 8. Aug. ch. 12.  
The authority of ancient Doctors.  
St. Augstines interpretation.  
Lib 3. de doctr.  
Christ. & in  
prafat. Psa. L 3.

Lib. 10. de Cant.  
 des. cha. 5. ca. sa-  
 rificium de con-  
 secr. distinct. 2.  
 Tertullian. lib. 1.  
 & 3. 4.  
 Ut quid paras  
 dentem & ven-  
 trem? credo &  
 manducasti. ea.  
 ut quid. de con-  
 secrat. distin. 2.  
 Aug. in lib. de re-  
 med. penitent. &  
 in Ioan. tra. 25.  
 cap. 6.  
 S. Hiero. in epist.  
 ad Ephef.  
 Ca. dupliciter  
 ead. distin. 2.  
 S. Gel. se against  
 Eutychius and  
 Nestorius.  
 S. Ambrose in  
 the booke of  
 Sacraments,  
 cap. 1. & 11.

blood of Iesus Christ; if there were not the figure of  
 the bread and wine for to keepe in memory his flesh  
 and blood, the body of Christ hauing beene sacrificed  
 to God his Father for our life and eternal nourishment.  
 Againe the same author vseth this interpretation, The  
 Sacrament visible is the new Testament, that is to say,  
 the sacred signe of the inuisible sacrifice: the like interpre-  
 tations are described by *Tertullian* against that here-  
 tickie *Marcion*, *Christus acceptum panem corpus sumus fe-  
 cit, dicendo, hoc est corpus meum: id est, figura corporis mei*.  
 Wherefore then O Myslalians, haue you not followed  
 the authority of these holy Doctors, of the Church  
 which would not blasphem against God by the magick  
 of transubstantiation, but haue freely and vertuously  
 acknowledged the Sacrament to be a visible signe or  
 sacred figure, signifying by faith & spirit that which is  
 inuisible? wherefore do you prepare the mouth and the  
 belly for to deuoure the body and blood of Christ cor-  
 porally, really and carnally? why offer you not your  
 selues by true & liuely faith for to eate worthily Christ  
 Iesus? Why haue you not vnderstood the manducation  
 of the body of Christ, by the notable distinction of  
 that learned Doctor *S. Jerome*, saying, the flesh of Christ  
 Iesus is to be vnderstood carnally, when ic is spoken of  
 the shedding his blood, and crucifying of his body for  
 our saluation; but spiritually, when it is said that his flesh  
 is the true meat for vs to eate. For another proofe, I will  
 alledge that learned Prelate *Gelase* Bishop of Romé, the  
 which disputing against the Heretickes *Eutichines* and  
*Nestorians*, doth affirme the bread & wine consecrated  
 and made Sacraments are neuerthelesse in substance  
 bread and wine, but to be signes of the body and blood  
 of Christ Iesus by the mystery of the Sacrament. And  
 if ye desire larger testimonies, Saint *Ambrosius* vpon  
 the Epistle of Saint *Paul* to the *Corinthians* hath expli-  
 cated and made manifest, that the eating of the bread  
 and

and the drinking of the wine doth signifie the flesh and the blood of Christ Iesus offered for vs. *Origen* like-  
wise in his Homilies teacheth the Sacraments to be fi-  
gures, which we ought to examine really, and not car-  
nally: because saith he, that those words, *Hoc est corpus  
meum*, not vnderstood spiritually kils the soule, when  
he writes to eat the flesh of Christ. Wherefore *S. Chrysostome* admonished the people to honour that holy Sa-  
crament in offring himselfe his soule to God, for the  
which Christ Iesus was crucified, & that by that holy  
Sacament of bread & wine, is signified to vs the simili-  
tude of the body and blood of Iesus Christ. For resolu-  
tion, we must follow and be ruled, according to the in-  
struction and interpretation of our holy Sauiour Christ  
Iesus and his Apostles, to honor and reverenc his holy  
Sacraments instituted of him by exterior signes, to lift  
vp our hearts and raise our spirits and minds to heauen,  
for to comprehend that which by those signes is repre-  
sented to vs, and not to esteeme, hold, & account them  
as vaine pictures or apparitions; but endeuour to re-  
ceiue them worthily by liuely faith and vertue of the  
holy Ghost, to the end to be fed and nourished with  
celestiall bread, to the saluation of our soules thereby  
to attaine life eternall.

Let vs then be assured in Christ Iesus as members of  
his body that we may be reduced and brought all into  
one vnity, for to communicate and eat the same bread  
and drink the same wine compounded of many graines  
vnited together, to the end that wee may say with the  
holy Apostle, All wee faithfull are the body of Christ  
Iesus, saued and redeemed by his holy body crucified,  
and pretious blood shed for vs, and so remaining per-  
manent in faith in Christ Iesus, in eating his body and  
drinking his blood, to beleue firmed to haue beene  
crucified and risen from the dead, ascended into Hea-  
uen, and sitteth at the right hand of God his Father,

*Origen, in Lev.  
hom. 7.**S. Chrysostome.  
hom. 31. ch. 15.  
com. 1.**Psal. 134.**1. Corinth. 10.  
1. Corinth. 12.**D. Auguſt. in  
I Sam. tract. 30.  
Act. 1. & 3.*

vntill that he returns as he is ascended with his huma-  
nity, and neuerthelesse his Almighty power and Diui-  
nity to be distributed to vs and diffused in earth, and  
in all places, especially in his holy Sacraments,  
which he hath left vs for a pledge, and ex-  
terior approbation of our faith, for  
memory and recordation of the  
death and passion of our Sa-  
uiour Iesu Christ.

*FINIS.*

To my Noble and most learned Author,  
*On his worthy Name.*

I N the Circumference of all *Natures* frame,  
S O honor'd is (learn'd *Casanbon*) thy name,  
A S so much need my encomiaстicke lines,  
A S a small Taper when that *Phæbus* shines  
C Leare at noone day :  
  
C An this so litterate *Age* afford a brest,  
A Closet where such profound wit doth rest,  
S Vch abstruce Learning; these he did combine  
A Peerlesse *Gracian*, and vnmatcht *Diuine* :  
V Nder the wounds of his *Polemicke* pen  
B Led the Idolatrous Whore : Rarest of men,  
O Ver all *Nations* flies thy far-spred *Name*,  
N O angle but resounds thy datelesse fame.

*The admirer of his works,*  
**ABRAHAM DARCIE.**